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A

JOURNEY

FROM

ALEPPO TO JERUSALEM,

AT EASTER, A.D. MDCXCVII.

BY

HENRY MAUNDRELL, M.A.

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A

JOURNEY

FROM

ALEPPO TO JERUSALEM.

THERE being several gentlemen of our nation, fourteen in number, determined for a visit to the Holy Land, at the approaching Easter, I resolved, though but newly come to Aleppo, to make one in the same design: considering that as it was my purpose to undertake this pilgrimage some time or other, before my return to England, so I could never do it, either with less prejudice to my cure, or with greater pleasure to myself, than at this juncture; having so large a part of my congregation abroad at the same time, and in my company.

Pursuant to this resolution, we set out from Aleppo on Friday, Feb. 26, 1696, at three in the afternoon, intending to make only a short step that evening, in order to prove how well we were provided with necessaries for our journey. Our quarters this first night we took up at the Honey-kane; a place of but indifferent accommodation, about one hour and a half west of Aleppo.

It must here be noted, that, in travelling this country, a man does not meet with a market-town, and inn every night, as in England: the best reception you can find here, is either under your own tent, if

the season permit; or else in certain public lodgments founded in charity for the use of travellers. These are called by the Turks, *kanes;* and are seated sometimes in the towns and villages; sometimes at convenient distances upon the open road. They are built in fashion of a cloister, encompassing a court of thirty or forty yards square, more or less, according to the measure of the founder's ability or charity. At these places all comers are free to take shelter; paying only a small fee to the kane-keeper, and very often without that acknowledgment. But must expect nothing here generally but bare walls: as for other accommodations, of meat, drink, bed, fire, provender; with these it must be every one's care to furnish himself.

Saturday, Feb. 27.—From the Honey-kane we parted very early the next morning; and proceeding westerly as the day before, arrived in one hour and a half at Oo-rem; an old village, affording nothing remarkable but the ruins of a small church. From Oo-rem we came in half an hour to Keffre; and in three quarters more to Essoyn. At this last place we entered into the plains of Kefteen: proceeding in which, we came in one hour to another village called Legene, and half an hour more to Hozano, and in a good hour more to Kefteen. Our whole stage this day was about five hours, our course a little southerly of the west.

The plains of Kefteen are of a vast compass; extending to the southward beyond the reach of the eye, and in most places very fruitful and well cultivated. At our first descent into them at Essoyn, we counted twenty-four villages, or places at a distance resembling villages, within our view from one station. The soil is of a reddish colour, very loose and hollow; and you see hardly a stone in it. Whereas on its west side there runs along for many miles together a high ridge of hills, discovering nothing but vast naked rocks, without the least sign of mould,

or any useful production: which yields an appearance, as if Nature had, as it were, in kindness to the husbandman, purged the whole plain of these stones, and piled them all up together in that one mountain. Kefteen itself is a large plentiful village on the west side of the plain. And the adjacent fields abounding with corn, give the inhabitants great advantage for breeding pigeons: insomuch, that you find here more dove-cots than other houses.

Sunday, Feb. 28.—Having a long stage to go this day, we left Kefteen very early; and continuing still in the same fruitful plain abounding in corn, olives, and vines, we came in three quarters of an hour to Harbanoose; a small village situated at the extremity of the plain. Where, after crossing a small ascent, we came into a very rich valley called Rooge. It runs to the south farther than one can discern, but in breadth, from east to west, it extends not above an hour's riding; and is walled in, as it were, on both sides, with high rocky mountains. Having travelled in this valley near four hours, we came to a large water called the lake (or rather, according to the oriental style, the sea) of Rooge. Through the skirt of this lake we were obliged to pass; and found it no small trouble to get our horses, and much more our loaded mules, through the water and mire. But all the sea was so dried up, and the road so perfectly amended at our return, that we could not then discern so much as where the place was, which had given so great trouble. From this lake, we arrived in one hour at Te-ne-ree; a place where we paid our first caphar.

These caphars are certain duties which travellers are obliged to pay, at several passes upon the road, to officers, who attend in their appointed stations to receive them. They were at first levied by Christians, to yield a recompence to the country for maintaining the ways in good repair, and scouring them from Arabs, and robbers. The Turks keep up so

gainful an usage still, pretending the same causes for it. But under that pretence they take occasion to exact from passengers, especially Franks*, arbitrary and unreasonable sums; and instead of being a safeguard, prove the greatest rogues and robbers themselves.

At a large hour beyond this caphar, our road led us over the mountains, on the west side of the valley of Rooge. We were near an hour in crossing them, after which we descended into another valley running parallel to the former, and parted from it only by the last ridge of hills. At the first descent into this valley is a village called Bell Maez, from which we came in two hours to Shoggle. Our course was, for the most part of this day, west-south-west. Our stage in all, ten hours.

Shoggle is a pretty large, but extremely filthy town, situated on the river Orontes: over which you pass by a bridge of thirteen small arches to come at the town. The river hereabouts is of a good breadth; and yet so rapid, that it turns great wheels, made for lifting up the water, by its natural swiftness, without any force added to it, by confining its stream. Its waters are turbid, and very unwholesome, and its fish worse; as we found by experience, there being no person of all our company that had eaten of them over night, but found himself much indisposed the next morning. We lodged here in a very large and handsome kane, far exceeding what is usually seen in this sort of buildings. It was founded by the second Cuperli, and endowed with a competent revenue, for supplying every traveller that takes up his quarters in it, with a competent portion of bread, and broth, and flesh, which is always ready for those that demand it, as very few people of the country fail to do. There is annexed to the kane, on its west side, another quadrangle, or square court, containing apartments for a certain

* Europeans.

number of almsmen; the charitable donation of the same Cuperli. The kane we found at our arrival, crowded with a great number of Turkish hadgees, or pilgrims, bound for Mecca. But nevertheless we met with a peaceable reception amongst them, though our faces were set to a different place.

Monday, March 1.—From Shoggle our road led us at first westerly, in order to our crossing the mountain on that side of the valley. We arrived at the foot of the ascent in half an hour, but met with such rugged and foul ways in the mountains, that it took us up two hours to get clear of them. After which we descended into a third valley, resembling the other two which we had passed before. At the first entrance into it, is a village called Be-da-me, giving the same name also to the valley. Having travelled about two hours in this valley, we entered into a woody mountainous country, which ends the bashalik of Aleppo, and begins that of Tripoli. Our road here was very rocky, and uneven; but yet the variety which it afforded made some amends for that inconvenience. Sometimes it led us under the cool shade of thick trees: sometimes through narrow vallies, watered with fresh murmuring torrents: and then for a good while together upon the brink of a precipice. And in all places it treated us with the prospect of plants, and flowers of divers kinds: as myrtles, oleanders, cyclamens, anemonies, tulips, marygolds, and several other sorts of aromatic herbs. Having spent about two hours in this manner, we descended into a low valley; at the bottom of which is a fissure into the earth of a great depth; but withal so narrow, that it is not discernible to the eye till you arrive just upon it: though to the ear a notice of it is given at a great distance by reason of the noise of a stream running down into it from the hills. We could not guess it to be less than thirty yards deep. But it is so narrow that a small arch, not four yards over, lands you on its other side. They

call it the Sheck's Wife: a name given it from a woman of that quality, who fell into it, and, I need not add, perished. The depth of the channel, and the noise of the water, are so extraordinary, that one cannot pass over it without something of horror. The sides of this fissure are firm and solid rock, perpendicular and smooth, only seeming to lie in a wavy form all down, as it were to comply with the motion of the water. From which observation we were led to conjecture, that the stream, by a long and perpetual current had, as it were, sawn its own channel down into this unusual deepness: to which effect the water's being penned up in so narrow a passage, and its hurling down stones along with it by its rapidity, may have not a little contributed.

From hence, continuing our course through a road resembling that before described, we arrived in one hour at a small even part of ground called Hadgar ib Sultane, or the Sultan's Stone. And here we took up our quarters this night under tents. Our road this day pointed for the most part south-west, and the whole of our stage was about seven hours and a half.

Tuesday, March 2.—We were glad to part very early this morning from our lodging in the open air; the weather being yet too moist and cold for such discipline. Continuing our journey through woods and mountains, as the day before, we arrived in about one hour at the caphar of Crusia, which is demanded near a kane of that name; a kane they call it, though it be in truth nothing else but a cold comfortless ruin on the top of a hill by the way side.

From hence in about another hour we arrived at the foot of a mountain called Occaby; or as the word denotes, difficult, and indeed we found its ascent fully answerable to its name. The moisture and slipperiness of the way at this time, added to the steepness of it, greatly increased our labour in ascending it; insomuch that we were a full hour in

gaining the top of the hill. Here we found no more woods or hills, but a fine country, well cultivated and planted with silk gardens: through which, leaving on the right hand a village called Citte Galle, inhabited solely by Maronites, we came in one hour to Bellulca. Here we repaired to a place which is both the 'kane of the village and the aga's house; and resolving by reason of the rains, which fell very plentifully, to make this our lodging, we went to visit the aga with a small present in our hands, in order to procure ourselves a civil reception. But we found little recompence from his Turkish gratitude, for after all our respect to him, it was not without much importunity that we obtained the use of a dry part of the house; the place where we were at first lodged lying open to the wind and the beating in of the rain. Our whole stage this day was not much above four hours; our course about south-west.

Being informed that there were several Christian inhabitants in this place, we went to visit their church, which we found so poor and pitiful a structure, that here Christianity seemed to be brought to its humblest state, and Christ to be laid again in a manger. It was only a room of about four or five yards square, walled with dirt, having nothing but the uneven ground for its pavement; and for its ceiling only some rude traves laid athwart it, and covered with bushes to keep out the weather. On the east side was an altar, built of the same materials with the wall; only it was paved at top with pot-sherds and slates, to give it the face of a table. On the south side was a piece of plank supported by a post, which we understood was the reading desk, just by which was a little hole, commodiously broken through the wall, to give light to the reader. A very mean habitation this for the God of Heaven! But yet held in great esteem and reverence by the poor people; who not only come with all devotion

hither themselves, but also deposit here whatever is most valuable to them, in order to derive upon it a blessing.

Wednesday, March 3.—The next morning flattered us with the hopes of a fair day after the great rains which had fallen for nearly eight hours together. We therefore ventured to leave Bellulca, with no great thanks to it for our entertainment. But we had not gone far, before we began to wish that we had kept our former accommodation, bad as it was; for the rains began to break out afresh with greater fury than before: nor had we more comfort under foot, the road being very deep and full of sloughs. However, we resolved to go forward in hopes of a better time, and in four hours, very long ones in such uncomfortable circumstances, we arrived at Sholfatia, a poor village situate upon a small river, which we were obliged to pass. A river we might call it now, it being swoln so high by the late rains, that it was impassable; though at other times it be but a small brook, and in the summer perfectly dry.

Here, instead of mending our condition, as we expected, we began to drink more deeply of the bitter cup of pilgrims, being brought to such a strait, that we knew not which way to turn ourselves. For, as I said, the stream was not fordable, so that there was no going forward; and as for facing about and returning to the place from whence we came, that was a thing we were very averse to; well knowing, by that morning's experience, the badness of the road; and likewise having reason to expect but a cold welcome at our journey's end. As for lodging in the village, that was a thing not to be endured: for the houses were all filled with dirt and nastiness, being inhabited promiscuously by the villagers and their cattle. As for lying in the open air, the rain was so vehement we could not do that, without an evident danger both to ourselves and horses.

But whilst we were at this non-plus, not knowing

which course to take, the rain abated; and so we resolved to pitch in the open field, though thoroughly soaked with the wet, esteeming this however the least evil.* Accordingly we betook ourselves to a small ascent by the water's side, intending there, under our tents, to wait the falling of the stream.

We had not enjoyed this cessation of rain long, when it began to pour down afresh, with terrible lightning and thunder. And now our care was renewed, and we knew not well which to be most concerned for; whether ourselves, who enjoyed the miserable comfort of a dropping tent over us, or for our servants and horses, which had nothing but their own clothes to protect them. At last there being a small sheck's house, or burying place hard by, we comforted ourselves with hopes that we might take sanctuary there. The only difficulty was how to get admission into so reverenced a place; the Turks being generally men of greater zeal than mercy. To negociate this affair, we sent a Turk, whom we had taken with us for such occasions, into the village; ordering him to try first by fair means to gain admittance, and, if that failed, to threaten that we would enter by force. But the religion of this place was of that kind which supersedes instead of improving humanity. The people absolutely denied us the small charity we demanded; and sent us word they would die upon our swords before they would yield to have their faith defiled: adding farther, that it was their faith to be true to Hamet and Aly, but to hate and renounce Omar and Abu Beker; and that this principle they were resolved to stand by. We told them we had as bad an opinion of Omar and Abu Beker as they could have: that we desired only a little shelter from the present rain, and had no intention to defile their faith. And thus with good words we brought them to consent, that we might secure our baggage in the sheck's house; but as for ourselves and arms, it was our irreversible

sentence to be excluded out of the hallowed walls. We were glad however to get the merciless doors open upon any terms; not doubting, but we should be able to make our advantage of it afterwards according to our desire: which we actually did; for when it grew dark, and the villagers were gone to sleep, we all got into the place of refuge, and there passed a melancholy night among the tombs: thus escaping however the greater evil of the rain, which fell all night in great abundance.

Being now crept into the inside of the sheck's house, I must not omit, in requital for our lodgings, to give some account of the nature of such structures. They are stone fabrics generally six or eight yards square, more or less, and roofed with a cupola, erected over the graves of their saints.

Of these buildings there are many scattered up and down the country, for you will find among the Turks far more dead saints than living ones. They are situated commonly, though not always, upon the most eminent and conspicuous ascents. To these oratories the people repair with their vows and prayers, in their several distresses, much after the same manner as the Romanists do to the shrines of their saints. Only in this respect the practice of the Turks seems to be more orthodox, in regard that though they make their saint's shrine the house of prayer, yet they always make God alone, and not the saint, the object of their addresses.

Thursday, March 4.—To revive us after the heaviness of the last night, we had the consolation to be informed this morning, that the river was fordable at a place a little farther down the stream; and upon experiment we found it true as was reported. Glad of this discovery, we made the best dispatch we could to get clear of this inhospitable place; and according to our desires, soon arrived with all our baggage on the other side of the river.

From hence ascending gently for about half an

hour, we came to the foot of a very steep hill, which, when we had reached its top, presented us with the first prospect of the ocean. We had in view, likewise, at about two hours' distance to the westward, the city Latichea, situate on a flat fruitful ground close to the sea; a city first built by Seleucus Nicator, and by him called, in honour of his mother, Laodicea, which name it retains with a very little corruption of it at this day. It was anciently a place of great magnificence; but in the general calamity which befel this country, it was reduced to a very low condition, and so remained for a long time; but of late years it has been encouraged to hold up its head again, and is rebuilt, and become one of the most flourishing places upon the coast; being cherished, and put in a way of trade by Coplan Aga, a man of great wealth and authority in these parts, and much addicted to merchandise.

From the hill which we last ascended, we had a small descent into a spacious plain, along which we travelled southward, keeping the sea on the right hand, and a ridge of mountains on the left. Having gone about one hour and a half in this plain, we discerned on the left hand, not far from the road, two ancient tombs. They were chests of stone, each two yards and a half long. Their cavities were covered over with large tables of stone, that had been lifted aside, probably in hopes of treasure. The chests were carved on the outside with ox-heads, and wreaths hanging between them, after the manner of adorning heathen altars. They had likewise, at first, inscriptions graven on them: but these were so eaten out, that one could not discover so much as the species of the characters. Here were also several foundations of buildings; but whether there were ever any place of note situated hereabouts, or what it might be, I cannot resolve.

Above an hour from these tombs, we came to another stream, which stopped our march again. These

mountain rivers are ordinarily very inconsiderable; but they are apt to swell upon sudden rains, to the destruction of many a passenger, who will be so hardy as to venture unadvisedly over them. We took a more successful care at this place; for marching about an hour higher up by the side of the stream, we found a place, where the waters by dilating were become shallower, and there we got a safe passage to the other side. From hence we bent our course to recover our former road again; but we had not gone far, before there began a very violent storm of hail, followed by a hard and continued rain, which forced us to make the best of our way to Jebilee, leaving our baggage to follow us at leisure.

Our whole stage this day was about six hours, pointing for the first hour west, and for the remaining part nearly south, having the sea on the right hand, and a ridge of mountains at about two hours distance on the left. And in this state our road continued for several days after, without any difference, save only that the mountains at some places approach nearer the sea; at other, retire farther off. These mountains go under different names in several places, as they run along upon the coast, and are inhabited by rude people of several denominations.

Friday, March 5.—This whole day we spent at Jebilee, to recruit ourselves after our late fatigues; having the convenience of a new kane to lodge in, built at the north entrance into the city by Ostan, the present basha of Tripoli.

Jebilee is seated close by the sea, having a vast and very fruitful plain stretching round about it, on its other sides. It makes a very mean figure at present; though it still retains the distinction of a city, and discovers evident footsteps of a better condition in former times. Its ancient name, from which also it derives its present, was Gabala; under which name it occurs in Strabo, and other old geographers. In

the time of the Greek emperors, it was dignified with a bishop's see; in which some time sat Severian, the grand adversary and arch-conspirator against St. Chrysostom.

The most remarkable things that appear here at this day, are a mosque, and an alms-house just by it, both built by sultan Ibrahim. In the former his body is deposited, and we were admitted to see his tomb, though held by the Turks in great veneration. We found it only a great wooden chest, erected over his grave, and covered with a carpet of painted calico, extending on all sides down to the ground. It was also tricked up with a great many long ropes of wooden beads hanging upon it, and somewhat resembling the furniture of a button-maker's shop. This is the Turks' usual way of adorning the tombs of their holy men, as I have seen in several other instances; the long strings of beads passing in this country for marks of great devotion and gravity. In this mosque we saw several large incense-pots, candlesticks for altars, and other church furniture, being the spoils of Christian churches at the taking of Cyprus. Close by the mosque is a very beautiful bagnio, and a small grove of orange trees; under the shade of which travellers are wont to pitch their tents in the summer time.

The Turks that were our conductors into the mosque, entertained us with a long story of this sultan Ibrahim who lies there interred; especially touching his mortification, and renouncing the world. They reported that having divested himself of his royalty, he retired hither, and lived twenty years in a grotto by the sea-side, dedicating himself wholly to poverty and devotion: and in order to confirm the truth of their relation, they pretended to carry us to the very cell where he abode. Being come to the place, we found there a multitude of sepulchres hewn into the rocks by the sea-side, according to the ancient manner of burying in this country: and amongst

these they showed one, which they averred to be the very place in which the devout sultan exercised his twenty years' discipline; and to add a little probability to the story, they showed, at a small distance, another grotto, twice as large as any of its fellows, and uncovered at the top, which had three niches or praying-places hewn in its south side. This they would have to be sultan Ibrahim's oratory: it being the manner of the Turks always to make such niches in their mosques, and other places of devotion, to denote the southern quarter of the world; for that way the Mussulmans are obliged to set their faces when they pray, in reverence to the tomb of their prophet. These niches are always formed exactly resembling those usually made for statues, both in their size, fabric, and every circumstance. I have sometimes reflected, for what reason the Turks should appoint such marks to direct their faces toward in prayer. And if I may be allowed to conjecture, I believe they did it at first to show their hatred of images, and to express to them both the reality of the divine presence there, and at the same time also its invisibility. The relators of this story of sultan Ibrahim, were doubtless fully persuaded of the truth of it themselves. But we could not tell what conjectures to make of it, having never met with any account of such a sultan, but only from this rude tradition.

From these Mahometan sanctuaries, our guide pretended to carry us to a Christian church, about two furlongs out of town on the south side. When we came to it, we found it nothing but a small grotto in a rock by the sea-shore, open on the side towards the sea; and having a rude pile of stones erected in it for an altar. In our return from this poor chapel, we met with the person who was the curate of it. He told us, that himself and some few other Christians of the Greek communion, were wont to assemble in this humble cell for divine service, being not

permitted to have any place of worship within the town.

Jebilee seems to have had anciently some convenience for shipping. There is still to be seen a ridge composed of huge square stones, running a little way into the sea; which appears to have been formerly continued farther on, and to have made a mole. Near this place we saw a great many pillars of granite, some by the water side, others tumbled into the water. There were others in a garden close by, together with capitals of white marble finely carved; which testify in some measure the ancient splendour of this city.

But the most considerable antiquity in Jebilee, and greatest monument of its former eminency, is the remains of a noble theatre just at the north gate of the city, which passes amongst the Turks for an old castle.

As for what remains of this mighty Babel, it is no more than twenty feet high. The flat side of it has been blown up with gunpowder by the Turks; and from hence, as they related, was taken a great quantity of marble, which we saw used in adorning their bagnio and mosque before mentioned. All of it that is now standing is the semi-circle. It extends from corner to corner just a hundred yards. In this semi-circular part is a range of seventeen round windows just above the ground, and between the windows all round were raised, on high pedestals, large massy pillars, standing as buttresses against the wall, both for the strength and ornament of the fabric; but these supporters are at present most of them broken down.

Within is a very large arena, but the just measure of it could not be taken, by reason of the houses with which the Turks have almost filled it up. On the west side, the seats of the spectators remain still entire, as do likewise the caves or vaults which run under the seats all round the theatre. The outward

wall is three yards three quarters thick, and built of very large and firm stones; which great strength has preserved it thus long from the jaws of time, and from that general ruin, which the Turks bring with them into most places where they come.

Saturday, March 6.—Having done with Jebilee, we put forward again early the next morning, with a prospect of much better weather than we had been attended with in our former motions. Our road continued by the sea-side, and in about two hours brought us to a fair deep river, called by the Turks Naher-il-Melech, or the King's River. Here we saw some heaps of ruins on both sides of the river, with several pillars of granite, and other footsteps of some considerable buildings. About half an hour farther we passed another river, called Jobar, showing the remains of a stone bridge over it, once well built, but now broken down. On the other side of this river, in a large ploughed field, stood a great square tower; and round about, the rubbish of many other buildings. Likewise all along this day's journey, we observed many ruins of castles and houses, which testify that this country, however it be neglected at present, was once in the hands of a people that knew how to value it, and thought it worth the defending. We then passed to Baneas. This place is four good hours beyond Jebilee. It stands upon a small declivity about a furlong distant from the sea, and has a fine clear stream running swiftly by it on the south side. It is at present uninhabited, but its situation proves it to have been anciently a pleasant, its ruins a well-built, and its bay before it, an advantageous habitation. At this place was required another caphar.

Leaving Baneas, we went on by the sea-side, and in about a quarter of an hour passed by an old castle, on the top of a very high mountain. It is built in the figure of an equilateral triangle, having one of its angles pointed towards the sea. The Turks call

it Merchab; and enlarge much upon the sieges it has sustained in former times: but whatever force it may have had anciently, it is at present only a residence for poor country people. This is probably the same castle mentioned by Adrichomius and others under the name of Margath; to which the Bishops of Balanea were forced to translate their see by reason of the insults of the Saracens.

At about one hour and a half distance from Baneas, we came to a small clear stream, which induced us to take up our lodging near it. We pitched in the open fields about two or three furlongs up from the sea; having in sight on the mountains above us, a village called Sophia, inhabited solely by Maronites; and a little farther Besack, another village possessed by Turks only; and a little farther Merakia, whose inhabitants are a miscellany of Christians and Turks together. Our whole stage this day was about six hours.

Sunday, March 7.—From this quarter we removed early the next morning, and in three hours came to a fair deep river called Nahor Hussine; having an old bridge turned over it, consisting of only one arch, but that very large and extremely well wrought. In one hour and a half more, travelling still by the sea-side, we reached Tortosa.

The ancient name of this place was Orthosia. It was a bishop's see in the province of Tyre. The writers of the holy wars make frequent mention of it, as a place of great strength. And one may venture to believe them, from what appears of it at this day.

Its situation is on the sea-shore; having a spacious plain extending round about it on its other sides. What remains of it is the castle, which is very large and still inhabited. On one side, it is washed by the sea; on the other, it is fortified by a double wall of coarse marble, built after the rustic manner. Between the two walls is a ditch; as likewise is another

encompassing the outermost wall. You enter this fortress on the north side, over an old draw-bridge, which lands you in a spacious room now for the most part uncovered, but anciently well arched over, being the church belonging to the castle. On one side it resembles a church, and in witness of its being such, shows at this day several holy emblems carved upon its walls, as that of a dove descending, over the place where stood the altar; and in another place that of the holy Lamb. But on the side which fronts outward, it has the face of a castle, being built with port-holes for artillery, instead of windows. Round the castle on the south and east sides stood anciently the city. It had a good wall and ditch encompassing it, of which there are still to be seen cousiderable remains. But for other buildings, there is nothing now left in it, except a church, which stands about a furlong eastward from the castle. It is one hundred and thirty feet in length, in breadth ninety-three, and in height sixty-one. Its walls, and arches, and pillars, are of a bastard marble, and all still so entire, that a small expence would suffice to recover it into the state of a beautiful church again. But, to the grief of any Christian beholder, it is now made a stall for cattle, and we were, when we went to see it, almost up to our knees in dirt and mire.

From Tortosa we sent our baggage before us, with orders to advance a few miles farther toward Tripoli, to the intent that we might shorten our stage to that place the next day. We followed not long after, and in about a quarter of an hour came to a river, or rather a channel of a river, for it was now almost dry: though questionless here must have been anciently no inconsiderable stream; as we might infer both from the largeness of the channel, and the fragments of a stone-bridge formerly laid over it.

In about half an hour more, we came abreast with a small island, about a league distant from the shore, called by the Turks Ru-ad. This is supposed to be

the ancient Arvad, Arphad, or Arpad (under which several names it occurs, 2 Kings xix. 12. Gen. x. 18. Ezek. xxvii. 11. &c.) and the Aradus of the Greeks and Romans. It seemed to the eye to be not above two or three furlongs long; and was wholly filled up with tall buildings like castles. The ancient inhabitants of this island were famous for navigation, and had a command upon the continent as far as Gabala.

About a quarter of an hour farther we came up with our muleteers; they having pitched our tents before they had gone so far as we intended. But this miscarriage they well recompensed, by the condition of the place where they stopped; it affording us the entertainment of several notable antiquities, which we might otherwise have passed by unobserved. It was at a green plot, lying within one hour of Tortosa, a little southward of Aradus, and about a quarter of a mile from the sea, having in it a good fountain, though of a bad name, called the Serpent Fountain.

The first antiquity that we here observed was a large dike thirty yards over at top, cut into the firm rock. Its sides went sloping down with stairs formed out of the natural rock, descending gradually from the top to the bottom. This dike stretched in a direct line, east and west, more than a furlong, bearing still the same figure of stairs running in right lines all along its sides. It broke off at last at a flat marshy ground, extending about two furlongs betwixt it and the sea. It is hard to imagine that the water ever flowed up thus high; and harder, without supposing that, to resolve for what reason all this pains of cutting the rock in such a fashion was taken.

This dike was on the north side of the Serpent Fountain; and just on the other side of it we espied another antiquity, which took up our next observation. There was a court of fifty-five yards square, cut in the natural rock: the sides of the

rock standing round it, about three yards high, supplied the place of walls. On three sides it was thus encompassed; but to the northward, it lay open. In the centre of this area was a square part of the rock left standing; being three yards high, and five yards and a half square. This served for a pedestal to a throne erected upon it. The throne was composed of four large stones: two at the sides, one at the back, another hanging over all at top, in the manner of a canopy. The whole structure was about twenty feet high, fronting toward that side where the court was open. The stone that made the canopy was five yards and three quarters square, and carved round with a handsome cornice. What all this might be designed for, we could not imagine; unless perhaps the court may pass for an idol-temple, and the pile in the middle for the throne of the idol: which seems the more probable, in regard that Hercules, i. e. the sun, the great abomination of the Phœnicians, was wont to be adored in an open temple. At the two innermost angles of the court, and likewise on the open side, were left pillars of the natural rock; three at each of the former, and two at the latter.

About half a mile to the southward of the foresaid antiquities, there stood in view two towers; but it growing dark, we were forced to defer our examination of them till the next morning. Our whole stage this day exceeded not six hours.

Monday, March 8.—Having passed over a restless night, in a marshy and unwholesome ground, we got up very early, in order to take a nearer view of the two towers last mentioned. We found them to be sepulchral monuments, erected over two ancient burying places. They stood at about ten yards' distance from each other.

The tower was thirty-three feet high. Its longest stone or pedestal was ten feet high, and fifteen square: the superstructure upon which was, first a tall stone

in form of a cylinder, and then another stone cut in shape of a pyramid.

The other tower was thirty feet and two inches high. Its pedestal was in height six feet, and sixteen feet six inches square. It was supported by four lions, carved one at each corner of the pedestal. The carving had been very rude at best; but was now rendered by time much worse. The upper part reared upon the pedestal was all one single stone.

Each of these barbarous monuments had under it several sepulchres, the entrances into which were on the south side. It cost us some time and pains to get into them; the avenues being obstructed, first with briars and weeds, and then with dirt. But, however, we removed both these obstacles; encouraging ourselves with the hopes, or rather making ourselves merry with the fancy of hidden treasure. But as soon as we were entered into the vaults, we found that our golden imaginations ended, as all worldly hopes and projects do at last, in dust and putrefaction. But, however, that we might not go away without some reward for our pains, we took as exact a survey as we could of these chambers of darkness.

Going down seven or eight steps, you come to the mouth of the sepulchre; where, crawling in, you arrive in a chamber which is nine feet two inches broad, and eleven feet long. Turning to the right hand, and going through a narrow passage, you come to a room which is eight feet broad, and ten long. In this chamber are seven cells for corpses, viz. two over against the entrance, four on the left hand, and one unfinished on the right. These cells were hewn directly into the firm rock. We measured several of them, and found them eight feet and a half in length, and three feet three inches square. I would not infer from hence, that the corpses deposited here were of such a gigantic size, as to fill up such large coffins: though at the same

time, why should any men be so prodigal of their labour, as to cut these caverns into so hard a rock as this was, much farther than necessity required?

On the other side of the chamber was a narrow passage, seven feet long, leading into the room whose dimensions were nine feet in breadth, and twelve in length. It had eleven cells, of somewhat a less size than the former, lying at equal distances all round about it.

Passing out of a room foreright, you have two narrow entrances, each seven feet long, into a room. This apartment was nine feet square: it had no cells in it like the others, nor any thing else remarkable; but only a bench, cut all along its side on the left hand. From the description of this sepulchre, it is easy to conceive the disposition of the other. The height of the rooms in both was about six feet; and the towers were built each over the innermost room of the sepulchres to which it belonged.

At about the distance of a furlong from this place we discerned another tower, resembling this last described, which was erected likewise over a sepulchre. There was this singularity observable in this last sepulchre; that its cells were cut into the rock eighteen feet in length; possibly to the intent, that two or three corpses might be deposited in each of them, at the feet of one another. But having a long stage this day to Tripoli, we thought it not seasonable to spend any more time in this place; which might perhaps have afforded us several other antiquities.

And yet for all our haste, we had not gone a mile, before our curiosity was again arrested by the observation of another tower, which appeared in a thicket not far from the way side. It was thirty-three feet and a half high, and thirty one feet square; composed of huge square stones, and adorned with a handsome cornice all round at top. It contained only two rooms, one above the other; into both which there were entrances on the north side.

through two square holes in the wall. The separation between both rooms, as also the covering at the top, was made, not of arched work, but of vast flat stones; in thickness four feet, and so great an extent, that two of them in each place sufficed to spread over the whole fabric. This was a very ancient structure, and probably a place of sepulture.

I must not forget, that round about the Serpent Fountain, and also as far as this last tower, we saw many sepulchres, old foundations, and other remains of antiquity; from all which it may be assuredly concluded, that here must needs have been some famous habitation in ancient times.

Having quitted ourselves of these antiquities, we entered into a spacious plain, extending to a vast breadth between the sea and the mountains, and in length reaching almost as far as Tripoli. The people of the country call it Junia, that is, the Plain; which name they give it by way of eminency, upon account of its vast extent. We were full seven hours in passing it; and found it all along exceeding fruitful, by reason of the many rivers, and the great plenty of water which it enjoys. Of these rivers, the first is about six hours before you come to Tripoli. It has a stone bridge over it of three large arches, and is the biggest stream in the whole plain; for which reason it goes by the name of Nahor il Kibber, or the Great River. About half an hour farther you come to another river called Nahor Abrosh, or the Leper's River. In three quarters of an hour more you pass a third river, called Nahor Acchar; having a handsome stone bridge of one very large arch laid over it. Two good hours more brings you to a fourth river called ————, or the Cold Waters, with a bridge of three arches over it. From hence you have two good hours more to Tripoli.

Tuesday, March 9. Drawing towards Tripoli our muleteers were afraid to advance, lest their

beasts might be pressed for public service; as they were afterwards, in spite of all their caution, to our great vexation. So we left them in the plain of Junia, and proceeded ourselves for Tripoli; where we arrived about sun-set. Our whole stage this day was ten hours.

At Tripoli we reposed a full week, being very generously entertained by Mr. Francis Hastings, the consul, and Mr. John Fisher, merchant; theirs being the only English house in Tripoli.

Tripoli is seated about half an hour from the sea. The greater part of the city lies between two hills; one on the east, on which is a castle commanding the place; another on the west, between the city and the sea. This latter is said to have been at first raised, and to be still increased, by the daily accession of sand blown to it from the shore: upon which occasion there goes a prophecy, that the whole city shall in time be buried with this sandy hill. But the Turks seem not very apprehensive of this prediction; for instead of preventing the growth of the hill, they suffer it to take its course, and make it a place of pleasure, which they would have little inclination to do, did they apprehend it were some time to be their grave.

Wednesday, March 10.—This day we were all treated by Mr. Fisher in the open air. The place where we dined was a narrow pleasant valley by a river's side, distant from the city about a mile eastward. Across the valley there runs from hill to hill a handsome lofty aqueduct, carrying upon it so large a body of water, as suffices the whole city. It was called the Prince's Bridge, supposed to have been built by Godfrey of Boulogne.

Thursday, March 11.—This day we all dined at consul Hastings's house, and after dinner went to wait upon Ostan, the basha of Tripoli; having first sent our present, as the manner is amongst the Turks, to procure a favourable reception.

It is counted uncivil to visit in this country without an offering in hand. All great men expect it, as a kind of tribute due to their character and authority; and look upon themselves as affronted, and indeed defrauded, when this compliment is omitted. Even in familiar visits amongst inferior people, you shall seldom have them come without bringing a flower, or an orange, or some other such token of their respect to the person visited: the Turks in this point keeping up the ancient oriental custom hinted at, 1 Sam. ix. 7. But, behold, if we go, what shall we bring the man? &c. which words are questionless to be understood in conformity to this eastern custom, as relating to a token of respect, and not to a price of divination.

Friday, March 12.—In the afternoon we went to visit Bell-mount, a convent of Greeks, about two hours to the southward of Tripoli. It was founded by one of the earls of Tripoli, and stands upon a very high rocky mountain, looking over the sea: a place of very difficult ascent though made as accessible as it was capable by the labour of the poor monks. It was our fortune to arrive there just as they were going to their evening service. Their chapel is large, but obscure; and the altar is inclosed with a chancel, so as not to be approached by any one but the priest, according to the fashion of the Greek churches. They call their congregation together by beating a kind of tune with two mallets, on a long pendulous piece of plank at the church door, bells being an abomination to the Turks.

Their service consisted in hurried, and very irreverent chattering of certain prayers and hymns to our blessed Saviour, and to the blessed Virgin, and in some dark ceremonies.

The monks of this convent were, as I remember, forty in all. We found them seemingly a very good-natured and industrious, but certainly a very ignorant people.

Nor is this ignorance to be much wondered at; for what intervals of time they have between their hours of devotion, they are forced to spend, not in study, but in managing of their flocks, cultivating their land, pruning their vineyards, and other labours of husbandry, which they accomplish with their own hands. This toil they are obliged to undergo not only to provide for their own sustenance, but also that they may be able to satisfy the unreasonable exactions which the greedy Turks, upon every pretence they can invent, are ready to impose upon them. But that it may be the better guessed what sort of men these Greek monks are, I will add this further indication, viz. that the same person whom we saw officiating at the altar in his embroidered sacerdotal robe, brought us the next day on his own back, a kid, and a goat's skin of wine, as a present from the convent.

Saturday, March 13.—This morning we went again to wait upon Ostan Bassa, by his own appointment; and were entertained, as before, with great courtesy: for you must know, that the Turks are not so ignorant of civility and the arts of endearment, but that they can practise them with as much exactness as any other nation, whenever they have a mind to show themselves obliging. For the better apprehending of which, it may not be improper nor unpleasant here to describe the ceremonies of a Turkish visit, as far as they have ever fallen under my observation, either upon this or any other occasions.

When you would make a visit to a person of quality here, you must send one before with a present, to bespeak your admission, and to know at what hour your coming may be most seasonable. Being come to the house, the servants receive you at the outermost gate, and conduct you toward their lord or master's apartment; other servants, I suppose of better rank, meeting you in the way, at their several

stations as you draw nearer to the person you visit. Coming into his room, you find him prepared to receive you, either standing at the edge of the duan, or else lying down at one corner of it, according as he thinks it proper to maintain a greater or less distinction. These duans are a sort of low stages, seated in the pleasantest part of the room, elevated about sixteen or eighteen inches, or more, above the floor. They are spread with carpets, and furnished all round with bolsters for leaning upon. Upon these the Turks eat, sleep, smoke, receive visits, say their prayers, &c.; their whole delight is in lolling upon them, and in furnishing them richly out is their greatest luxury.

Being come to the side of the duan, you slip off your shoes, and stepping up, take your place; which you must do first at some distance, and upon your knees, laying your hands very formally before you. Thus you must remain, till the man of quality invites you to draw nearer, and to put yourself in an easier posture, leaning upon the bolster. Being thus fixed, he discourses with you as the occasion offers; the servants standing round all the while in a great number, and with the profoundest respect, silence, and order imaginable. When you have talked over your business, or the compliments, or whatever other concern brought you thither, he makes a sign to have things served in for the entertainment; which is generally a little sweetmeat, a dish of sherbet, and another of coffee: all which are immediately brought in by the servants, and tendered to all the guests in order, with the greatest care and awfulness imaginable. And they have reason to look well to it; for should any servant make the least slip or mistake, either in delivering or receiving his dish, it might cost him fifty, perhaps one hundred drubs on his bare feet, to atone for his crime. At last comes the finishing part of your entertainment, which is perfuming the beards of the company; which is under-

stood to give a civil dismission to the visitants; intimating to them, that the master of the house has business to do, or some other avocation, that permits them to go away as soon as they please, and the sooner after this ceremony the better.

Having discharged our visit to Ostan Bassa, we rode out after dinner to view the marine. It is about half an hour distant from the city. The port is an open sea, rather than an enclosed harbour: however, it is in part defended from the force of the waves by two small islands, about two leagues out from the shore; one of which is called the Bird, the other the Coney Island, being so named from the creatures which they severally produce. For its security from pirates, it has several castles, or rather square towers, built all along upon the shore at convenient distances. They are, I think, six in number; but at present void of all manner of force, both of men and ammunition.

In the fields near the shore appeared many heaps of ruins, and pillars of granite, and several other indications that there must have been anciently some considerable buildings this way.

Sunday, March 14.—We continued still in Tripoli.

Monday, March 15.—Resolving to prosecute our journey this day, we had given orders to our muleteers some time before, to be ready to attend us. But they had been so frightened by the bassa of Sidon's servants, who were abroad in quest of mules for the service of their master, that they were run away, and could not be heard of. A disappointment which gave us much vexation, and left us no other remedy, but only to supply ourselves with fresh beasts where we could find them.

Having, after much trouble, put ourselves in a new posture of travelling, we parted from Tripoli at three o'clock in the afternoon. Proceeding close by the sea, we came in one hour and a half to Cal-

lemone, a small village, just under Bell-mount. From hence putting forward till near eight o'clock, we came to a high promontory, which lay directly across our way, and broke off abruptly at the sea-side, with a cape very high and almost perpendicular. In order to pass this barrier, we turned up on the left hand into a narrow valley through which our road lay; and it being now late, we took up our quarters there under some olive trees, having come in all about five hours.

Tuesday, March 16.—We were no sooner in motion this morning, but we were engaged in the difficult work of crossing over the forementioned cape. The pass over it lies about a mile up from the sea. We found it very steep and rugged: but in an hour or thereabout mastered it, and arrived in a narrow valley on the other side, which brought the sea open to us again. Near the entrance of this valley stands a small fort, erected upon a rock perpendicular on all sides, the walls of the buildings being just adequate to the sides of the rock, and seeming almost of one continued piece with them. This castle is called Temseida, and commands the passage into the valley.

In about half an hour from this place, we came even with Patrone; a place esteemed to be the ancient Botrus. It is situated close by the sea; and our road lying somewhat higher up in the land, we diverted a little out of the way to see it. We found in it some remains of an old church and a monastery; but these are now perfectly ruined and desolate, as is likewise the whole city. Nor is there any thing left in it, to testify it has been a place of any great consideration.

In three hours more we came to Gibyle, called by the Greeks, Byblus. It is pleasantly situated by the sea-side. As present it contains but a little extent of ground, but yet more than enough for the small number of its inhabitants. It is compassed with

a dry ditch, and a wall, with square towers in it at about every forty yards' distance. On its south side it has an old castle: within it is a church, exactly of the same figure with that of Tortosa, only not so entire as that. Besides this it has nothing remarkable, though anciently it was a place of no mean extent, as well as beauty; as may appear from the many heaps of ruins, and the fine pillars, that are scattered up and down in the gardens near the town. Gibyle is probably the country of the Giblites, mentioned, Josh. xiii. 5.

Leaving Gibyle, we came in one hour to a fair large river, with a stone bridge over it of only one arch, but that extremely wide and lofty. To this river the Turks give the name of Ibrahim Bassa; but it is doubtless the ancient river Adonis, notorious for the idolatrous rites performed here in lamentation of Adonis. Upon the bank of this stream we took up our quarters for the following night, having come this day about six hours. We had a very tempestuous night both of wind and rain, almost without cessation, and with so great violence, that our servants were hardly able to keep up our tents over us. But, however, this accident which gave us so much trouble in the night, made us amends with a curiosity, which it yielded us an opportunity of beholding the next morning.

Wednesday, March 17.—For by this means we had the fortune to see what may be supposed to be the occasion of that opinion which Lucian relates concerning this river, viz. that this stream, at certain seasons of the year, especially about the feast of Adonis, is of a bloody colour; which the heathens looked upon as proceeding from a kind of sympathy in the river for the death of Adonis, who was killed by a wild boar in the mountains out of which this stream rises. Something like this we saw actually come to pass: for the water was stained to a surprising redness, and, as we observed in travelling,

had discoloured the sea a great way into a reddish hue; occasioned doubtless by a sort of minium, or red earth, washed into the river by the violence of the rain, and not by any stain from Adonis's blood.

In an hour and a quarter from this river, we passed over the foot of the mountain Climax; where, having gone through a very rugged and uneven pass, we came into a large bay called Junia. At the first entrance into the bay, is an old stone bridge, which appoints the limits between the two bashaliks of Tripoli and Sidon. At the bottom of the bay are exceeding high and steep mountains, between which and the sea the road lies. These are the mountains of Castravan, chiefly inhabited by Maronites, famous for a growth of excellent wine. The Maronite bishop of Aleppo has here his residence in a convent, of which he is the guardian. We saw many other small convents on the tops of these mountains; one of which, called Oozier, was, as we were here told, in the hands of ten or twelve Latin friars. Towards the further side of the bay, we came to a square tower or castle, of which kind there are many all along upon the coast, for several days' journey from this place: they are said to have been built by the empress Helena, for the protection of the country from pirates. At this tower is to be paid a fourth caphar[1]. It is received by Maronites, a pack of rogues, more exacting and insolent in their office than the very Turks themselves. A little beyond this place, we came to a road cut through the rocks, which brought us out of the bay, having been one hour and a quarter in compassing it. In an hour more spent upon a very rugged way close by the sea, we came to the river Lycus, called also sometimes Canis, and by the Turks at this day, Nahor Kelp. It derives its name from an idol in the form

[1] Half per Frank, quarter per servant.

of a dog, or wolf, which was worshipped, and pronounced, as was pretended, oracles at this place.

This river issues into the sea from between two mountains, excessively steep and high; and so rocky that they seem to consist each of one entire stone. For crossing the river, you go up between these mountains about a bow-shot from the sea, where you have a good bridge of four arches; near the foot of which is a piece of white marble inlaid in the side of a rock, with an Arab inscription on it, intimating its founder to have been the emir Faccardine, of whom I shall have occasion to speak more when I come to Beroot. Being passed the river, you immediately begin to ascend the mountain, or rather great rock, hanging over it on that side. To accommodate the passage, you have a path of above two yards' breadth cut along its side, at a great height above the water; being the work of the emperor Antoninus. For the promontory allowing no passage between it and the sea at the bottom, that emperor undertook, with incredible labour, to open this way above; the memory of which good work is perpetuated by an inscription, engraven on a table planed in the side of the natural rock, not far from the entrance into the way.

In passing this way, we observed, in the sides of the rock above us, several tables of figures carved; which seemed to promise something of antiquity: to be satisfied of which, some of us clambered up to the place, and found there some signs as if the old way had gone in that region, before Antoninus cut the other more convenient passage a little lower. In several places hereabouts, we saw strange antique figures of men, carved in the natural rock, and in bigness equal to the life. Close by each figure was a large table, planed in the side of the rock, and bordered round with mouldings. Both the effigies and the tables appeared to have been anciently inscribed all over: but the characters are now so defaced, that

nothing but the footsteps of them were visible; only there was one of the figures that had both its lineaments and its inscriptions entire.

It was our unhappiness to have at this place a very violent storm of thunder and rain, which made our company too much in haste to make any long stay here; by which misfortune I was prevented, to my great regret, from copying the inscription, and making such an exact scrutiny into this antiquity as it seemed very well to deserve. I hope some curious traveller or other will have better success, in passing this way hereafter. The figures seemed to resemble mummies, and were perhaps the representation of some persons buried hereabout; whose sepulchres might probably also be discovered by the diligent observer.

The Antonine way extends about a quarter of an hour's travel. It is at present so broken and uneven, that to repair it would require no less labour, than that wherewith it was at first made. After this pass, you come upon a smooth sandy shore, which brings you, in about one hour and half, to the river Beroot, for I could learn no other name it had. It is a large river, and has over it a stone bridge of six arches. On its other side is a plain field near the sea, which is said to be the stage on which St. George duelled and killed the dragon. In memory of this achievement, there is a small chapel built upon the place, dedicated at first to that Christian hero; but now perverted to a mosque. From hence, in an hour, we arrived at Beroot, very wet by reason of the long and severe rain. However we found here the shelter of a good kane by the sea-side, and there we took up our quarters. Our whole stage this day was about six hours and a half.

Thursday, March 18.—The day following we spent at Beroot; being credibly informed that the river Damer, which lay in our next stage, was so swoln by the late rains that it would be impassable.

This place was called anciently Berytus; from which the idol Baal Berith is supposed to have had its name. And afterwards being greatly esteemed by Augustus, had many privileges conferred upon it: and together with them a new name, viz. Julia Felix. But at present, it retains nothing of its ancient felicity, except the situation; and in that particular it is indeed very happy. It is seated on the sea-side, in a soil fertile and delightful, raised only so high above the salt water, as to be secure from its overflowings, and all other noxious and unwholesome effects of that element. It has the benefit of good fresh springs flowing down to it from the adjacent hills, and dispensed all over the city, in convenient, and not unhandsome fountains. But besides these advantages of its situation, it has at present nothing else to boast of.

The emir Faccardine had his chief residence in this place. He was in the reign of sultan Morat, the fourth emir, or prince of the Cruses; a people supposed to have descended from some dispersed remainders of those Christian armies that engaged in the crusades, for the recovery of the Holy Land: who afterwards, being totally routed, and despairing of a return to their native country again, betook themselves to the mountains hereabout, in which their descendants have continued ever since. Faccardine being, as I said, prince of these people, was not contented to be penned up in the mountains; but by his power and artifice, enlarged his dominions down into the plain all along the sea coast as far as from this place to Acra. At last the grand seignior, becoming jealous of such a growing power, drove the wild beast back again to the mountains, from whence he had broken loose; and there his posterity retain their principality to this day.

We went to view thepalace of this prince, which stands on the north east part of the city. At the entrance of it is a marble fountain, of greater beauty

than is usually seen in Turkey. The palace within consists of several courts, all now run much to ruin; or rather perhaps never finished. The stables, yards for horses, dens for lions and other savage creatures, gardens, &c. are such as would not be unworthy of the quality of a prince in Christendom, were they wrought up to that perfection of which they are capable, and to which they seem to have been designed by their first contriver.

But the best sight that this palace affords, and the worthiest to be remembered, is the orange garden. It contains a large square plot of ground, divided into sixteen lesser squares, four in a row, with walks between them. The walks are shaded with orange trees, of a large spreading size, and all of so fine a growth both for stem and head, that one cannot imagine any thing more perfect in this kind. They were, at the time when we were there, as it were, gilded with fruit, hanging thicker upon them than ever I saw apples in England. Every one of these sixteen lesser squares in the garden was bordered with stone; and in the stone-work were troughs very artificially contrived, for conveying the water all over the garden: there being little outlets cut at every tree, for the stream as it passed by, to flow out, and water it. Were this place under the cultivation of an English gardener, it is impossible any thing could be made more delightful. But this beautiful garden was put to no better use, when we saw it, than to serve as a fold for sheep and goats; insomuch that in many places they were up to the knees in dirt: so little sense have the Turks of such refined delights as these; being a people generally of the grossest apprehension, and knowing few other pleasures, but such sensualities, as are equally common both to men and beasts. On the east side of this garden were two terrace walks rising one above the other, each of them having an ascent to it of twelve steps. They had both several fine spreading

orange trees upon them, to make shades in proper places. And at the north end they led into booths, and summer-houses, and other apartments very delightful: this place being designed by Faccardine for the chief seat of his pleasure.

It may perhaps be wondered, how this emir should be able to contrive any thing so elegant and regular as this garden; seeing the Turkish gardens are usually nothing else but a confused miscellany of trees, jumbled together without either knots, walks, arbours, or any thing of art or design, so that they seem like thickets rather than gardens. But Faccardine had been in Italy, where he had seen things of another nature, and knew well how to copy them in his own country. For indeed it appears by these remains of him, that he must needs have been a man much above the ordinary level of a Turkish genius.

In another garden we saw several pedestals for statues; from whence it may be inferred, that this emir was no very zealous Mahometan. At one corner of the same garden stood a tower of about sixty feet high, designed to have been carried to a much greater elevation for a watch-tower, and for that end built with an extraordinary strength, its walls being twelve feet thick. From this tower we had a view of the whole city: amongst other prospects it yielded us the sight of a large Christian church, said to have been at first consecrated to St. John the Evangelist. But, it being now usurped by the Turks for their chief mosque, we could not be permitted to see it, otherwise than at this distance. Another church there is in the town, which seems to be ancient: but being a very mean fabrick is suffered to remain still in the hands of the Greeks.

On the south side, the town-wall is still entire, but built out of the ruins of the old city, as appears by pieces of pillars and marble, which help to build it. A little without this wall, we saw many granite pillars and remnants of Mosaic floors; and in an heap

of rubbish, several pieces of polished marble, fragments of statues, and other poor relics of this city's ancient magnificence. On the sea side is an old ruined castle, and some remains of a small mole.

Friday, March 19.—Leaving Beroot, we came in one third of an hour to a large plain extending from the sea to the mountains. At the beginning of the plain is a grove of pine trees of Faccardine's plantation. We guessed it to be more than half a mile across; and so pleasant and inviting was its shade, that it was not without some regret that we passed it by. Continuing in this plain, we saw at a distance, on our left hand, a small village called Suckfoat. It belongs to the Druses, who possess at this day a long tract of mountains, as far as from Castravan to Carmel. Their present prince is Achmet, grandson to Faccardine.

Two hours from Faccardine's grove brought us to the fifth caphar, and another little hour to the river Damer or Tamyras: the former being its modern, the latter its ancient name. It is a river apt to swell much upon sudden rains, in which case, precipitating itself from the mountains with great rapidity, it has been fatal to many a passenger; amongst the rest, one Monsieur Spon, nephew to Dr. Spon, coming from Jerusalem, about four years ago, in company with some English gentlemen, was, in passing this stream, hurried down by it, and perished in the sea, which lies about a furlong lower than the passage.

We had the good fortune to find the river in a better temper; its waters being now assuaged since the late rains. However, the country fellows were ready here, according to their trade, to have assisted us in our passing over. In order to which, they had very officiously stripped themselves naked against our coming: and to the end that they might oblige us to make use of their help, for which they will be well paid, they brought us to a place where the water was deepest, pretending there was no other passage

besides that; which cheat we saw them actually impose upon some other travellers, who came not long after us. But we had been advised of a place a little higher in the river, where the stream was broader and shallower, and there we easily passed without their assistance. Just by this place are the ruins of a stone-bridge; of which one might guess, by the firmness of its remains, that it might have been still entire, had not these villains broken it down in order to their making their advantage of passengers; either conducting them over for good pay, or else, if they have opportunity, drowning them for their spoils.

On the other side of the river, the mountains approach closer to the sea, leaving only a narrow rocky way between. From Damer, in two hours we came to another river, of no inconsiderable figure, but not once mentioned by any geographer that I know of. It is within one hour of Sidon. Its channel is deep, contains a good stream, and has a large stone bridge over it. Speaking of this river to the reverend father Stephano, Maronite patriarch at Canobine, he told me it was called Awle, and had its fountain near Berook, a village in Mount Libanus.

At this river we were met by several of the French merchants from Sidon; they having a factory there, the most considerable of all theirs in the Levant. Being arrived at Sidon, we pitched our tents by a cistern without the city; but were ourselves conducted by the French gentlemen to the place of their habitation, which is a large kane close by the sea, where the consul and all the nation are quartered together. Before the front of this kane is an old mole running into the sea with a right angle; it was of no great capacity at best, but now is rendered perfectly useless, having been purposely filled up with rubbish and earth, by Faccardine, to prevent the Turkish gallies from making their unwelcome visits to this place. The mole being thus destroyed,

all ships that take in their burthen here are forced to ride at anchor under the shelter of a small ridge of rocks, about a mile distant from the shore, on the north side of the city. Sidon is stocked well enough with inhabitants, but is very much shrunk from its ancient extent, and more from its splendour; as appears from a great many beautiful pillars, that lie scattered up and down the gardens without the present walls. Whatever antiquities may at any time have been hereabout, they are now all perfectly obscured and buried by the Turkish buildings. Upon the south side of the city, on a hill, stands an old castle, said to have been the work of Lewis the Ninth of France, surnamed the Saint; and not far from the castle is an old unfinished palace of Faccardine's, serving, however, the bassa for his seraglio; neither of them worth mentioning, had the city afforded us any thing else more remarkable. Near about Sidon begin the precincts of the Holy Land, and of that part of it in particular which was allotted to Asher. The borders of which tribe extended from Carmel as far as great Sidon, as appears from Josh. xix. 26. 28. But the people upon the sea coasts were never actually mastered by the Israelites; being left by the just judgment of God to be thorns in their sides, for a reason that may be seen in Judg. ii. 1, 2, 3.

The person who is the French consul at Sidon, has also the title of consul of Jerusalem; and is obliged by his master, the French king, to make a visit to the holy city every Easter, under pretence of preserving the sanctuary there from the violations, and the friars who have the custody of it, from the exactions of the Turks. But the friars think themselves much safer without this protection. We were desirous to join with monsieur l'Empereur, the present consul, in his this year's pilgrimage; and accordingly had sent him a letter from Aleppo on purpose to bespeak that favour; hoping by his protec-

tion to pass more securely from the abuses of the Arabs and Turks, who are no where so insolent, as in Palestine, and about Jerusalem. We had his promise to stay for us: but the delays and disappointments we met with in the road, had put us so backward in our journey, that fearing to be too late at Jerusalem, he set out from Sidon the day before our arrival there; leaving us however some hopes, that if we made the best of our way, we might come up with him at Acra, where he promised to expect our coming to the utmost moment.

Saturday, March 20.—Being desirous therefore not to lose the convenience of his company, we set out early the next morning from Sidon; and travelling in a very fruitful plain, came in half an hour to a place where we found a large pillar of granite, lying across the highway, and sunk a good part under ground, with a Latin inscription on it.

A little beyond this pillar, we passed in sight of Ko-ri-e, a large village on the side of the mountains; and in two hours and a half more, came to Sarphan, supposed to be the ancient Serephath, or Sarepta, so famous for the residence and miracles of the prophet Elijah. The place shown us for this city consisted of only a few houses, on the tops of the mountains, within about half a mile of the sea. But it is more probable, the principal part of the city stood below, in the space between the hills and the sea; there being ruins of a considerable extent still to be seen in that place. From hence in three hours we arrived at Casimeer, a river large and deep, running down to the sea through a plain, in which it creeps along with various meanders and turnings. It had once a good stone-bridge laid over it, of four arches: but of that nothing remains at present, except the supporters; between which there are laid beams and boards to supply the room of the arches, and to make a passage over. But so careless and loose is the fabric, that it looks like a trap rather than a bridge.

We had one horse drop through, notwithstanding our utmost care to prevent such misfortunes: but it was our good luck to recover him again safe ashore. Within a bow-shot of this river is a kane of the same name, from which, keeping near the sea side, you arrive in an hour at Tyre.

This city, standing in the sea upon a peninsula, promises at a distance something very magnificent. But when you come to it, you find no similitude of that glory, for which it was so renowned in ancient times, and which the prophet Ezekiel describes, chap. xxvi. xxvii. xxviii. On the north side it has an old Turkish ungarrisoned castle; besides which, you see nothing here, but a mere Babel of broken walls, pillars, vaults, &c. there being not so much as one entire house left. Its present inhabitants are only a few poor wretches, harbouring themselves in the vaults, and subsisting chiefly upon fishing; who seem to be preserved in this place by Divine Providence, as a visible argument, how God has fulfilled his word concerning Tyre, "I will make thee like the top of a rock: thou shalt be a place to spread nets upon; thou shalt be built no more." Ezek. xxvi. 14.

In the midst of the ruins, there stands up one pile higher than the rest, which is the east end of a great church, probably of the cathedral of Tyre: and why not the very same that was erected by its bishop Paulinus, and honoured with that famous consecration-sermon of Eusebius, recorded by himself in his Eccl. Hist. lib. x. cap. 4. this having been an archiepiscopal see in the Christian times?

I cannot in this place omit an observation made by most of our company in this journey, *viz.* that in all the ruins of churches which we saw, though their other parts were totally demolished, yet the east end we always found standing, and tolerably entire. Whether the Christians, when overrun by

infidels, redeemed their altars from ruin with money; or whether, even the barbarians, when they demolished the other parts of the churches, might voluntarily spare these, out of an awe and veneration; or whether they have stood thus long, by virtue of some peculiar firmness in the nature of their fabric; or whether some occult Providence has preserved them, as so many standing monuments of Christianity in these unbelieving regions, and presages of its future restoration, I will not determine [1]. This only I will say, that we found it in fact, so as I described, in all the ruined churches that came in our way; being perhaps not fewer than one hundred: nor do I remember ever to have seen one instance of the contrary. This might justly seem a trifling observation, were it founded upon a few examples only. But it being a thing so often, and indeed universally observed by us, throughout our whole journey, I thought it must needs proceed from something more than blind chance, and might very well deserve this animadversion.

But to return from this digression; there being an old stair-case in this ruin last mentioned, I got up to the top of it: from whence I had an entire prospect of the island, part of Tyre, of the isthmus, and of the adjacent shore. I thought I could from this elevation discern the isthmus to be a soil of a different nature from the other two; it lying lower than either, and being covered all over with sand which the sea casts upon it, as the tokens of its natural right to a passage there, from which it was by Alexander the Great injuriously excluded. The island of Tyre in its natural state, seems to have been of a circular figure, containing not more than forty acres of ground. It discovers still the foun-

[1] The eastern ends of churches were always first built, and often left unfinished, from the want of funds or other causes.

dations of a wall, which anciently encompassed it round, at the outmost margin of the land. It makes, with the isthmus, two large bays; one on its north side, and the other on its south. These bays are, in part, defended from the ocean, each by a long ridge, resembling a mole, stretching directly out, on both sides, from the head of the island; but these ridges, whether they were walls or rocks, whether the work of art or nature, I was too far distant to discern.

Coming out of these ruins, we saw the foundations of a very strong wall, running across the neck of land, and serving as a barrier, to secure the city on this side. From this place we were one-third of an hour in passing the sandy isthmus, before we came to the ground, which we apprehended to be the natural shore. From hence passing over part of a very fertile plain, which extends itself to a vast compass before Tyre, we arrived in three quarters of an hour at Roselayn. Our whole stage from Sidon hither was about eight hours.

Sunday, March 21.—Roselayn is a place where are the cisterns called Solomon's, supposed, according to the common tradition hereabouts, to have been made by that great king, as part of his recompence to king Hiram for the supplies of materials sent by him toward the building of the Temple. They are doubtless very ancient, but yet of a much later date than what this tradition ascribes to them. That they could not be built till since Alexander's time, may be conjectured from this, amongst other arguments; because the aqueduct, which conveys the water from hence to Tyre, is carried over the neck of land, by which Alexander, in his famous siege of this place, joined the city to the continent. And as the cisterns cannot well be imagined to be more ancient than the aqueduct, so one may be sure the aqueduct cannot be older than the ground it stands upon. Of these cisterns there are three entire at this day, one about a furlong and a

half distant from the sea, the other two a little farther up.

The former is of an octagonal figure, twenty-two yards in diameter. It is elevated above the ground nine yards on the south side, and six on the north; and within, is said to be of an unfathomable deepness, but ten yards of line confuted that opinion. Its wall is no better a material than gravel and small pebbles; but consolidated with so strong and tenacious a cement, that it seems to be all one entire vessel of rock. Upon the brink of it you have a walk round, eight feet broad. From which, descending by one step on the south side, and by two on the north, you have another walk twenty-one feet broad. All this structure, though so broad at top, is yet made hollow, so that the water comes in underneath the walks; insomuch that I could not, with a long rod, reach the extremity of the cavity. The whole vessel contains a vast body of excellent water; and is so well supplied from its fountain, that though there issues from it a stream like a brook, driving four mills between this place and the sea, yet it is always brim full. On the east side of this cistern was the ancient outlet of the water, by an aqueduct raised about six yards from the ground, and containing a channel one yard wide. But this is now stopped up, and dry; the Turks having broken an outlet on the other side, deriving thence a stream for grinding their corn.

The aqueduct, now dry, is carried eastward about one hundred and twenty paces, and then approaches the two other cisterns, of which one is twelve, the other twenty yards square. These have each a little channel, by which they anciently rendered their waters into the aqueduct; and so the united streams of all the three cisterns were carried together to Tyre. You may trace out the aqueduct all along, by the remaining fragments of it. It goes about one hour northward, and then turning to the west, at a small

mount, where anciently stood a fort, but now a mosque[1], it proceeds over the isthmus into the city. As we passed by the aqueduct, we observed in several places on its sides, and under its arches, rugged heaps of matter resembling rocks. These were produced by the leakage of the water, which petrified as it distilled from above; and by the continual adherence of new matter, were grown to a large bulk. That which was most remarkable in them, was the frame and configuration of their parts. They were composed of innumerable tubes of stone, of different sizes, cleaving to one another like icicles. Each tube had a small cavity in its centre, from which its parts were projected in form of rays, to the circumference, after the manner of the stones vulgarly called thunder-stones.

The fountain of these waters is as unknown as the contriver of them. It is certain from their rising so high, they must be brought from some part of the mountains, which are about a league distant; and it is as certain that the work was well done at first, seeing it performs its office so well, at so great a distance of time.

Leaving this pleasant quarter, we came in an hour and a half to the white promontory; so called from the aspect it yields towards the sea. Over this you pass by a way of about two yards broad, cut along its side; from which the prospect down is very dreadful, by reason of the extreme depth and steepness of the mountain, and the raging of the waves at bottom. This way is about one-third of an hour over, and is said to have been the work of Alexander the Great. About one-third of an hour farther, you pass by an heap of rubbish close by the sea side, being the ruins of the castle Scandalium. The ruin is one hundred and twenty paces square, having a dry ditch encompassing it; and from under it, on the

[1] A place of public worship among the Turks.

side next the sea, there issues out a fountain of very fair water. In an hour from hence you come to the sixth caphar, called Nachera. And in another hour to the plain of Acra, over a very deep and rugged mountain, supposed to be part of Mount Saron. All the way from the white promontory to this plain is exceeding rocky; but here the pleasantness of the road makes you amends for the former labour.

The plain of Acra extends itself in length from Mount Saron as far as Carmel, which is at least six good hours; and in breadth, between the sea and the mountains, it is in most places two hours over. It enjoys good streams of water at convenient distances, and every thing else, that might render it both pleasant and fruitful. But this delicious plain is now almost desolate; being suffered, for want of culture, to run up to rank weeds, which were, at the time when we passed it, as high as our horses' backs.

Having travelled about one hour in the plain of Acra, we passed by an old town called Zib, situate on an ascent close by the sea-side. This may probably be the old Achzib, mentioned Josh. xix. 29. and Judg. i. 31. called afterwards Ecdippa: for St. Jerome places Achzib nine miles distant from Ptolemais toward Tyre, to which account, we found the situation of Zib exactly agreeing. This is one of the places, out of which the Ashurites could not expel the Canaanitish natives. Two hours farther we came to a fountain of very good water, called by the French merchants at Acra, the fountain of the blessed Virgin. In one hour more, we arrived at Acra. Our whole stage from Roselayn hither was about eight hours and a half.

Acra had anciently the name of Accho, and is another of the places, out of which the children of Israel could not drive the primitive inhabitants, Judg. i. 31. Being in after times enlarged by Ptolemy the First, it was called by him, from his own

name Ptolemais. But now, since it hath been in the possession of the Turks, it has, according to the example of many other cities in Turkey, cast off its Greek, and recovered some semblance of its old Hebrew name again; being called Acca, or Acra.

This city was for a long time the theatre of contention between the Christians and the infidels; till at last, after having divers times changed its masters, it was by a long siege finally taken by the Turks, and ruined by them in such a manner, as if they had thought they could never take a full revenge upon it for the blood it had cost them, or sufficiently prevent such slaughter for the future. As to its situation, it enjoys all possible advantages both of sea and land. On its north and east sides it is compassed with a spacious and fertile plain; on the west it is washed by the Mediterranean Sea, and on the south by a large bay, extending from the city as far as Mount Carmel.

But notwithstanding all these advantages, it has never been able to recover itself, since its last fatal overthrow. For besides a large kane in which the French factors have taken up their quarters, and a mosque, and a few poor cottages, you see nothing here but a vast and spacious ruin. It is such a ruin, however, as sufficiently demonstrates the strength of the place in former times. It appears to have been encompassed, on the land side, by a double wall defended with towers at small distances: and without the walls are ditches, ramparts, and a kind of bastions faced with hewn stone. In the fields without these works, we saw scattered up and down upon the ground several large balls of stone, of at least thirteen or fourteen inches in diameter; which were part of the ammunition used in battering the city, guns being then unknown. Without the walls there still appear several ruins which seem to distinguish themselves from the general heap, by some marks of a greater strength and magnificence. At

first, those of the cathedral church dedicated to St. Andrew, which stands not far from the sea-side, more high and conspicuous than the other ruins. Secondly, the church of St. John, the tutelar saint of this city. Thirdly, the convent of the Knights Hospitallers; a place whose remaining walls sufficiently testify its ancient strength. And not far from the convent the palace of the grand master of that order; the magnificence of which may be guessed from a large stair-case, and part of a church still remaining in it. Fourthly, some remains of a large church formerly belonging to a nunnery.

Here are many other ruins of churches, palaces, monasteries, forts, &c. extending for more than half a mile in length; in all of which you may discern marks of so much strength, as if every building in the city had been contrived for war and defence.

But that which pleased us most at Acra, was to find the French consul monsieur l'Empereur there; who had been so generous, as to make a halt of two days, in expectation of our arrival. But he had staid to the utmost extent of his time, and therefore resolved to set forward again the next morning. Our greatest difficulty was to determine which road to take, whether that upon the coast by Cæsarea and Joppa; or that by Nazareth, or a middle way between both the other, over the plain of Esdraelon.

The cause of this uncertainty was, the contentions and factions that were then amongst the Arabs; which made us desirous to keep as far as possible out of their way. It is the policy of the Turks, always to sow divisions amongst these wild people, by setting up several heads over their tribes, often deposing the old, and placing new ones in their stead: by which art they create contrary interests and parties amongst them, preventing them from ever uniting under any one prince; which if they should have the sense to do, (being so numerous, and almost the sole inhabitants thereabouts) they might shake off

the Turkish yoke, and make themselves supreme lords of the country.

But however useful these discords may be to the Turks in this respect, yet a stranger is sure to suffer by them; being made a prey to each party, according as he happens to come in their way: avoiding which abuses, we resolved to take the middle way, as the most secure at this time.

Monday, March 22.—According to which purpose, we set out early the next morning from Acra, having with us a band of Turkish soldiers for our securer convoy. Our road lay, for about half an hour, along by the side of the bay of Acra; and then, arriving at the bottom of the bay, we turned southward. Here we passed a small river which we took to be Belus, famous for its sand, which is said to be an excellent material for making glass; as also to have ministered the first occasion and hint of that invention.

Here we began to decline from the sea coast upon which we had travelled so many days before, and to draw off more easterly, crossing obliquely over the plain; and in two good hours we arrived at its farther side, where it is bounded by Mount Carmel. Here you find a narrow valley letting you out of the plain of Acra into that of Esdraelon. Hereabouts is the end of the tribe of Asher, and the beginning of that of Zabulun; the borders of these two tribes being thus described, Josh. xix. 26.

Passing through the narrow valley which makes a communication between the two plains, we arrived in two hours at that ancient river, the river Kishon; which cuts its way down the middle of the plain of Esdraelon, and then continuing its course close by the side of Mount Carmel, falls into the sea, at a place called Caypha. In the condition we saw it, its waters were low and inconsiderable; but in passing along the side of the plain, we discerned the tracks of many lesser torrents, falling down into it

from the mountains; which must needs make it swell exceedingly upon sudden rains, as doubtless it actually did at the destruction of Sisera's host, Judg. v. 21. In three hours and a half from Kishon we came to a small brook, near which was an old village and a good kane called Lagune: not far from which we took up our quarters this night. From this place we had a large prospect of the plain of Esdraelon, which is of a vast extent, and very fertile, but uncultivated; only serving the Arabs for pasturage. At about six or seven hours' distance eastward, stood within view Nazareth, and the two Mounts Tabor and Hermon. We were sufficiently instructed by experience what the holy Psalmist means by *the dew of Hermon*, our tents being as wet with it as if it had rained all night. At about a mile's distance from us was encamped Chibly, emir of the Arabs, with his people and cattle; and below upon the brook Kishon, lay encamped another clan of the Arabs, being the adverse party to Chibly. We had much the less satisfaction in this place, for being seated in the midst, between such two bad neighbours. Our stage this day was in all eight hours; our course south-east by south, or thereabout.

Tuesday, March 23.—Leaving this lodging, we arrived in one-third of an hour at the emir's tents, who came out in person to take his duties of us. We paid him [1] two caphars, viz. one of Legune, and another of Jeneen, and besides the caphars, whatever else he was pleased to demand. He eased us in a very courteous manner of some of our coats, which now (the heat both of the climate and season increasing upon us) began to grow not only superfluous, but burthensome.

Getting quit of Chibly, we turned out of the plain of Esdraelon, and entered into the precincts of the half tribe of Manasses. From hence our road lay

[1] For both caphars, eight per Frank, and three per servant.

for about four hours through narrow valleys, pleasantly wooded on both sides. After which, crossing another small fruitful plain, we came in half an hour to Caphar Arab, where we lodged. Our whole stage exceeded not five hours; our course being near as the day before.

Wednesday, March 24.—Having paid our caphar, we set out very early the next morning; and leaving first Arab, and then Rama, two mountain villages, on the right hand, we arrived in one hour at a fair fountain called Selee, taking its name from an adjacent village. In one hour more we came to Sebasta. Here you leave the borders of the half tribe of Manasses, and enter into those of the tribe of Ephraim.

Sebasta is the ancient Samaria, the imperial city of the ten tribes after their revolt from the house of David. It lost its former name in the time of Herod the Great, who raised it from a ruined to a most magnificent state, and called it, in honour of Augustus Cæsar, Sebasta. It is situate upon a long mount of an oval figure, having first a fruitful valley, and then a ring of hills running round about it. This great city is now wholly converted into gardens; and all the tokens that remain to testify that there has ever been such a place, are only, on the north side, a large square piazzas, encompassed with pillars, and on the east some poor remains of a great church, said to have been built by the empress Helena, over the place where St. John the Baptist was both imprisoned and beheaded. In the body of the church you go down a stair-case, into the very dungeon where that holy blood was shed. The Turks, of whom here are a few poor families, hold this prison in great veneration, and over it have erected a small mosque; but for a little piece of money they suffer you to go in and satisfy your curiosity at pleasure.

Leaving Sebasta we passed in half an hour by Sherack, and in another half hour by Barseba, two

villages on the right hand; and then entering into a narrow valley, lying east and west, and watered with a fine rivulet, we arrived in one hour at Naplosa.

Naplosa is the ancient Sychem, or Sychar, as it is termed in the New Testament. It stands in a narrow valley between Mount Gerizim on the south, and Ebal on the north, being built at the foot of the former; for so the situation both of the city and mountains is laid down by Josephus, Antiq. Jud. lib. v. cap. 9. Gerizim, says he, hangeth over Sychem; and lib. iv. cap. ult. Moses commanded to erect an altar toward the east, not far from Sychem, between Mount Gerizim on the right hand (that is, to one looking eastward on the south,) and Ebal on the left (that is, on the north); which plainly assigns the position of these two mountains. From Mount Gerizim it was, that God commanded the blessings to be pronounced upon the children of Israel, and from Mount Ebal the curses, Deut. xi. 29. Upon the former, the Samaritans, whose chief residence is here at Sychem, have a small temple or place of worship, to which they are still wont to repair at certain seasons, for performance of the rites of their religion. What these rites are I could not certainly learn.

Upon one of these mountains also it was, that God commanded the children of Israel to set up great stones, plaistered over and inscribed with the body of their law; and to erect an altar, and to offer sacrifices, feasting, and rejoicing before the Lord. Deut. xxvii. 4.

Naplosa is at present in a very mean condition, in comparison of what it is represented to have been anciently. It consists chiefly of two streets lying parallel, under Mount Gerizim; but it is full of people, and the seat of a basha.

Having paid our caphar here, we set forward again in the evening, and proceeding in the same

narrow valley, between Gerizim and Ebal (not above a furlong broad), we saw on our right hand just without the city, a small mosque, said to have been built over the sepulchre purchased by Jacob, of Hamor, the father of Shechem, Gen. xxxiii. 19. It goes by the name of Joseph's sepulchre, his bones having been here interred after their transportation out of Egypt, Josh. xxiv. 32.

At about one third of an hour from Naplosa, we came to Jacob's Well; famous not only upon account of its author, but much more for that memorable conference which our blessed Saviour here had with the woman of Samaria, John iv. If it should be questioned, whether this be the very well that it is pretended for, or no, seeing it may be suspected to stand too remote from Sychar, for women to come so far to draw water? it is answered, that probably the city extended farther this way in former times than it does now; as may be conjectured from some pieces of a very thick wall, still to be seen not far from hence. Over the well there stood formerly a large church, erected by that great and devout patroness of the Holy Land, the empress Helen; but of this the voracity of time, assisted by the hands of the Turks, has left nothing but a few foundations remaining. The well is covered at present with an old stone vault, into which you are let down through a very straight hole; and then removing a broad flat stone, you discover the mouth of the well itself. It is dug in a firm rock, and contains about three yards in diameter, and thirty-five in depth; five of which we found full of water.

At this well the narrow valley of Sychem ends, opening itself into a wide field, which is probably part of that parcel of ground, given by Jacob to his son Joseph, John iv. 5. It is watered with a fresh stream, rising between it and Sychem; which makes it so exceedingly verdant and fruitful, that it may well be looked upon as a standing token of the ten-

der affection of that good patriarch to the best of sons, Gen. xlviii. 22.

From Jacob's Well our road went southward, along a very spacious and fertile valley. Having passed by two villages on the right hand, one called Howar, the other Sawee, we arrived in four hours at Kane Leban, and lodged there. Our whole stage to day was about eight hours; our course variable between east and south.

Kane Leban stands on the east side of a delicious vale, having a village of the same name standing opposite to it on the other side of the vale. One of these places, either the kane or the village, is supposed to have been the Lebonah mentioned, Judg. xi. 19. to which both the name and situation seem to agree.

Thursday, March 25.—From Kane Leban our road lay through a more mountainous and rocky country, of which we had a specimen as soon as we were mounted the next morning, our first task being to climb a very craggy and difficult mountain. In three quarters of an hour we left, at some distance on the right hand, a village called Cinga; and in one hour more, we entered into a very narrow valley, between two high rocky hills, at the farther end of which we found the ruins of a village, and of a monastery. In this very place, or hereabouts, Jacob's Bethel is supposed to have been; where he had his stony couch made easy by that beatifying vision of God, and of the angels ascending and descending, on a ladder reaching from earth to heaven, Gen. xxviii. Near this place are the limits separating between Ephraim and Benjamin, Josh. xviii. 13.

From hence we passed through large olive-yards; and having left, first Geeb and then Selwid, two Arab villages, on the right hand, we came in an hour and a half to an old way cut with great labour over a rocky precipice, and in one hour more we arrived at Beer. This is the place to which Jotham fled

from the revenge of his brother Abimelech, Judg. ix. 21. It is supposed also to be the same with Michmas, 1 Sam. xiv.

Beer enjoys a very pleasant situation, on an easy declivity fronting southward. At the bottom of the hill, it has a plentiful fountain of excellent water, from which it has its name. At the upper side are remains of an old church, built by the empress Helena, in memory of the blessed Virgin, who when she went in quest of *the child Jesus*, as it is related, Luke ii. 24. came, as tradition adds, to this city, and not finding Him, whom her soul loved, in the company, she sat down, weary and pensive at so sad a disappointment, in the very place where the church now stands. But afterwards returning to Jerusalem, she had her maternal fears turned into joy, when *she found him sitting in the temple amongst the doctors, both hearing them, and asking them questions.*

All along this day's travel from Kane Leban to Beer, and also as far as we could see round, the country discovered quite a different face from what it had before, presenting nothing to the view in most places, but naked rocks, mountains, and precipices. At sight of which, pilgrims are apt to be much astonished and baulked in their expectations.

But it is obvious for any one to observe, that these rocks and hills must have been anciently covered with earth, and cultivated, and made to contribute to the maintenance of the inhabitants, no less than if the country had been all plain: nay, perhaps, much more: forasmuch as such a mountainous and uneven surface affords a larger space of ground for cultivation, than this country would amount to, if it were all reduced to a perfect level.

For the husbanding of these mountains, their manner was to gather up the stones, and place them in several lines, along the sides of the hills, in form of a wall. By such borders, they supported the mould

from tumbling, or being washed down; and formed many beds of excellent soil, rising gradually one above another, from the bottom to the top of the mountains.

Of this form of culture you see evident footsteps, wherever you go, in all the mountains of Palestine. Thus the very rocks were made fruitful. And perhaps there is no spot of ground in this whole land, that was not formerly improved, to the production of something or other, ministering to the sustenance of human life. For, than the plain countries, nothing can be more fruitful, whether for the production of corn or cattle, and consequently of milk. The hills, though improper for all cattle, except goats, yet being disposed into such beds as are before described, served very well to bear corn, melons, gourds, cucumbers, and such like garden stuff, which makes the principal food of these countries for several months in the year. The most rocky parts of all, which could not well be adjusted in that manner for the production of corn, might yet serve for the plantation of vines and olive trees; which delight to extract, the one its fatness, the other its sprightly juice, chiefly out of such dry and flinty places. And the great plain joining to the Dead Sea, which by reason of its saltness, might be thought unserviceable both for cattle, corn, olives, and vines, had yet its proper usefulness, the nourishment of bees, and for the making of honey; of which Josephus gives us his testimony, De Bell. Jud. lib. v. cap. 4. And I have reason to believe it, because when I was there, I perceived in many places a smell of honey and wax, as strong as if one had been in an apiary. This country then might very well maintain the vast number of its inhabitants, being in every part so productive of either milk, corn, wine, oil, or honey, which are the principal food of these eastern nations. The constitution of their bodies, and the nature of their clime, inclining them to a more abstemious diet than

we use in England, and other colder regions. But I hasten to Jerusalem.

Leaving Beer, we proceeded as before, in a rude stony country, which yet yielded us the sight of several old ruined villages. In two hours and one-third we came to the top of a hill, from whence we had the first prospect of Jerusalem; Rama, anciently called Gibeah of Saul, being within view on the right hand, and the plain of Jericho, and the mountains of Gilead on the left. In one hour more we approached the walls of the holy city; but we could not enter immediately, it being necessary first to send a messenger to acquaint the governor of our arrival, and to desire liberty of entrance. Without which preceding ceremony, no Frank dares come within the walls. We therefore passed along by the west side of the city, and coming to the corner above Bethlehem gate, made a stop there, in order to expect the return of our messenger. We had not waited above half an hour, when he brought us our permission, and we entered accordingly at Bethlehem gate. It is required of all Franks, unless they happen to come in with some public minister, to dismount at the gate, to deliver their arms, and enter on foot: but we coming in company with the French consul, had the privilege to enter mounted and armed. Just within the gate, we turned up a street on the left hand, and were conducted by the consul to his own house, with most friendly and generous invitations to make that our home, as long as we should continue at Jerusalem. Having taken a little refreshment, we went to the Latin convent, at which all Frank pilgrims are wont to be entertained. The guardian and friars received us with many kind welcomes; and kept us with them at supper: after which we returned to the French consul's to bed. And thus we continued to take our lodging at the consul's, and our board with the friars, during our whole stay at Jerusalem.

Friday, March 26.—The next day being Good Friday in the Latin style, the consul was obliged to go into the church of the Sepulchre, in order to keep his feast: whither we accompanied him, although our own Easter was not till a week after theirs. We found the church doors guarded by several janizaries, and other Turkish officers; who are placed here to watch that none enter in, but such as have first paid their appointed caphar. This is more or less, according to the country, or the character of the persons that enter. For Franks, it is ordinarily fourteens dollars per head, unless they are ecclesiastics; for in that case it is but half so much.

Having once paid this caphar, you may go in and out *gratis* as often as you please during the whole feast; provided you take the ordinary opportunities in which it is customary to open the doors; but if you would have them opened at any time out of the common course, purposely for your own private occasion, then the first expense must be paid again.

The pilgrims being all admitted this day, the church doors were locked in the evening, and opened no more till Easter day; by which we were kept in a close, but very happy confinement for three days. We spent our time in viewing the ceremonies practised by the Latins at this festival, and in visiting the several holy places: all which we had opportunity to survey, with as much freedom and deliberation as we pleased.

Sunday, March 28.—On Easter morning the sepulchre was again set open very early. The clouds of the former morning were cleared up; and the friars put on a face of joy and serenity, as if it had been the real juncture of our Lord's resurrection.

The mass was celebrated this morning just before the holy sepulchre, being the most eminent place in the church; where the father guardian had a throne erected, and being arrayed in episcopal robes, with a mitre on his head, in the sight of the Turks, he

gave the host to all that were disposed to receive it; not refusing children of seven or eight years old. This office being ended, we made our exit out of the sepulchre, and returning to the convent, dined with the friars.

After dinner, we took an opportunity to go and visit some of the remarkable places without the city walls; we began with those on the north side.

The first place we were conducted to was a large grot, a little without Damascus gate; said to have been some time the residence of Jeremiah. On the left side of it, is shown the prophet's bed, being a shelf on the rock, about eight feet from the ground; and not far from this, is the place where they say he wrote his Lamentations. This place is at present a college of dervises, and is held in great veneration by the Turks and Jews, as well as Christians.

The next place we came to, was those famous grots called the Sepulchres of the Kings; but for what reason they go by that name is hard to resolve: for it is certain none of the kings, either of Israel or Judah, were buried here; the holy Scriptures assigning other places for their sepultures: unless it may be thought perhaps that Hezekiah was here interred, and that these were the sepulchres of the sons of David, mentioned in 2 Chron. xxxii. 33. Whoever was buried here, this is certain, that the place itself discovers so great an expense both of labour and treasure, that we may well suppose it to have been the work of kings. You approach to it at the east side, through an entrance cut out of the natural rock, which admits you into an open court of about forty paces square; cut down into the rock, with which it is encompassed instead of walls. On the south side of the court is a portico, nine paces long and four broad, hewn likewise out of the natural rock. There is a kind of architrave running along its front, adorned with sculpture of fruits and flowers, still discern-

ible, but by time much defaced. At the end of the portico on the left hand, you descend to the passage into the sepulchre. The door is now so obstructed with stones and rubbish, that it is a thing of some difficulty to creep through it. But within you arrive in a large fair room, about seven or eight yards square, cut out of the natural rock. Its sides and ceiling are so exactly square, and its angles so just, that no architect with levels and plummets could build a room more regular; and the whole is so firm and entire, that it may be called a chamber hollowed out of one piece of marble. From this room, you pass into, I think, six more, one within another, all of the same fabric with the first. Of these, the two innermost are deeper than the rest, having a second descent of about six or seven steps into them.

In every one of these rooms, except the first, were coffins of stone placed in niches in the sides of the chambers. They had been at first covered with handsome lids, and carved with garlands; but now most of them were broken to pieces by sacrilegious hands. The sides and ceiling of the rooms were always dropping, with the moist damps condensing upon them. To remedy which nuisance, and to preserve these chambers of the dead in a clean condition, there was in each room a small channel cut in the floor, which served to drain the drops that fall constantly into it.

But the most surprising things belonging to these subterraneous chambers was their doors, of which there is only one that remains hanging, being left as it were on purpose to puzzle the beholders. It consisted of a plank of stone of about six inches in thickness, and in its other dimensions equalling the size of an ordinary door, or somewhat less. It was carved in such a manner, as to resemble a piece of wainscot: the stone of which it was made, was visibly of the same kind with the whole rock; and it turned

upon two hinges in the nature of axles. These hinges were of the same entire piece of stone with the door; and were contained in two holes of the immoveable rock, one at the top, the other at the bottom.

From these sepulchres we returned toward the city again, and just by Herod's gate were shown a grotto full of filthy water and mire. This passes for the dungeon in which Jeremiah was kept by Zedekiah, till enlarged by the charity of Ebed Melech, Jer. xxxviii. At this place we concluded our visits for that evening.

Monday, March 29.—The next day being Easter Monday, the mosolem, or governor of the city, set out, according to custom, with several band of soldiers, to convey the pilgrims to Jordan. Without this guard, there is no going thither, by reason of the multitude and insolence of the Arabs in these parts. The fee to the mosolem for his company and soldiers upon this occasion, is twelve dollars for each Frank pilgrim, but if they be ecclesiastics, six; which you must pay, whether you are disposed to go the journey or stay in the city. We went out at St. Stephen's gate, being in all, of every nation and sex, about two thousand pilgrims. Having crossed the valley of Jehoshaphat, and part of Mount Olivet, we came in half an hour to Bethany; at present only a small village. At the first entrance into it, is an old ruin, which they call Lazarus's castle, supposed to have been the mansion house of that favourite of our Lord. At the bottom of a small descent, not far from the castle, is shown the sepulchre out of which he was raised to a second mortality, by that enlivening voice of Christ, *Lazarus come forth.* You descend into the sepulchre by twenty-five steep stairs; at the bottom of which, you arrive first in a small square room, and from thence you creep down into another lessser room about a yard and a half deeper, in which the body is said to have been laid. This place is held in great veneration by the Turks,

who use it for an oratory, and demand of all Christians a small caphar for their admission into it.

About a bow-shot from hence you pass by the place which they say, was Mary Magdalen's habitation; and then descending a steep hill, you come to the Fountain of the Apostles; so called because, as the tradition goes, those holy persons were wont to refresh themselves here, in their frequent travels between Jerusalem and Jericho. And indeed it is a thing very probable, and no more than I believe is done by all that travel this way; the fountain being close by the road side, and very inviting to the thirsty passenger.

From this place you proceed in an intricate way amongst hills and valleys interchangeably; all of a very barren aspect at present, but discovering evident signs of the labour of the husbandman in ancient times. After some hours' travel in this sort of road, you arrive at the mountainous desert into which our blessed Saviour was led by the Spirit, to be tempted by the Devil. A miserable, dry, barren place it is, consisting of high rocky mountains, so torn and disordered, as if the earth had here suffered some great convulsion, in which its very bowels had been turned outward. On the left hand looking down in a deep valley, as we passed along, we saw some ruins of small cells and cottages; which they told us were formerly the habitations of hermits retiring hither for penance and mortification. And certainly there could not be found in the whole earth a more comfortless and abandoned place, for that purpose. From the top of these hills of desolation, we had however a delightful prospect of the mountains of Arabia, the Dead Sea, and the plain of Jericho; into which last place we descended, after about five hours' march from Jerusalem. As soon as we entered the plain, we turned up on the left hand, and going about one hour that way, came to the foot of the Quarantania; which, they say, is the mountain

into which the Devil took our blessed Saviour, when he tempted him with that visionary scene of all the kingdoms and glories of the world. It is, as St. Matthew styles it, an "exceeding high mountain," and in its ascent not only difficult, but dangerous. It has a small chapel at the top, and another about half way up, founded upon a prominent part of the rock: near this latter are several caves and holes in the side of the mountain, made use of anciently by hermits, and by some at this day, for places to keep their Lent in; in imitation of that of our blessed Saviour. In most of these grots we found certain Arabs quartered with fire-arms, who obstructed our ascent, demanding two hundred dollars for leave to go up the mountains. So we departed without farther trouble, not a little glad to have so good an excuse for not climbing so dangerous a precipice.

Turning down from hence into the plain, we passed by a ruined aqueduct, and a convent in the same condition: and in about a mile's riding came to the fountain of Elisha; so called, because miraculously purged from its brackishness by that prophet, at the request of the men of Jericho, 2 Kings ii. 19. Its waters are at present received in a basin, about nine or ten paces long, and five or six broad; and from thence issuing out in good plenty, divide themselves into several small streams, dispersing their refreshment to all the field between this and Jericho, and rendering it extremely fruitful. Close by the fountain grows a large tree spreading into boughs over the water, and here in the shade we took a collation, with the father guardian, and about thirty or forty friars more, who went this journey with us.

At about one-third of an hour's distance from hence is Jericho, at present only a poor nasty village of the Arabs. We were here carried to see a place where Zaccheus's house is said to have stood; which is only an old square stone building, on the south side of Jericho. About two furlongs from hence,

the mosolem, with his people had encamped; and not far from them we took up our quarters this night.

Tuesday, March 30.—The next morning we set out very early for Jordan, where we arrived in two hours. We found the plain very barren as we passed along it, producing nothing but a kind of samphire, and other such marine plants. I observed in many places of the road, where puddles of water had stood, a whiteness upon the surface of the ground; which, upon trial, I found to be a crust of salt caused by the water to rise out of the earth, in the same manner as it does every year in the valley of salt near Aleppo, after the winter's inundation. These saline efflorescences I found at some leagues' distance from the Dead Sea; which demonstrates, that the whole valley must be all over plentifully impregnated with that mineral.

Within about a furlong of the river, at that place where we visited it, there was an old ruined church and convent, dedicated to St. John in memory of the baptizing of our blessed Lord. It is founded as near as could be conjectured to the very place where he had the honour to perform that sacred office, and to wash him who was infinitely purer than the water itself. On the farther side of the forementioned convent there runs along a small descent, which you may fitly call the first and outermost bank of Jordan; as far as which it may be supposed the river does, or at least did anciently overflow, at some seasons of the year, viz. at the time of harvest, Josh. iii. 15. or as it is expressed, Chron. xii. 15. in the first month, that is, in March. But at present, whether it be because the river has, by its rapidity of current, worn its channel deeper than it was formerly, or whether because its waters are diverted some other way, it seems to have forgotten its ancient greatness: for we could discern no sign or probability of such overflowings, when we were there, which was on the

thirtieth of March, being the proper time for these inundations. Nay, so far was the river from overflowing, that it ran at least two yards below the brink of its channel.

After having descended the outermost bank, you go about a furlong upon a level strand, before you come to the immediate bank of the river. This second bank is so beset with bushes and trees, such as tamarisk, willows, oleanders, &c. that you can see no water till you have made your way through them. In this thicket anciently, and the same is reported of it at this day, several sorts of wild beasts were wont to harbour themselves; whose being washed out of the covert by the overflowings of the river, gave occasion to that allusion, Jerem. xlix. 19, and l. 44. *He shall come up like a lion from the swelling of Jordan.*

No sooner were we arrived at the river, and dismounted, in order to satisfy that curiosity and devotion which brought us thither, but we were alarmed by some troops of Arabs appearing on the other side, and firing at us; but at too great a distance to do any execution. This intervening disturbance hindered the friars from performing their service prescribed for this place; and seemed to put them in a terrible fear of their lives, beyond what appeared in the rest of the company: though, considering the sordidness of their present condition, and the extraordinary rewards, which they boast to be their due in the world to come, one would think in reason, they, of all men, should have the least cause to discover so great a fear of death, and so much fondness of a life like theirs.

But this alarm was soon over, and every one returned to his former purpose: some stripped and bathed themselves in the river; others cut down boughs from the trees; every man was employed one way or other, to take a memorial of this famous stream. The water was very turbid and too rapid to be swam

against. For its breadth, it might be about twenty yards over; and in depth it far exceeded my height. On the other side there seemed to be a much larger thicket than on that where we were: but we durst not swim over, to take any certain account of that region, for fear of the Arabs; there being three guns fired just over against us, and, as we might guess by their report, very near the river.

Having finished our design here we were summoned to return, by the mosolem; who carried us back into the middle of the plain, and there sitting under his tent, made us pass before him, man by man, to the end that he might take the more exact account of us, and lose nothing of his caphar. We seemed at this place to be near the Dead Sea, and some of us had a great desire to go nearer, and take a view of those prodigious waters. But this could not be attempted, without the licence of our commander-in-chief. We therefore sent to request his permission for our going, and a guard to attend us; both which he readily granted, and we immediately prosecuted our purpose.

Coming within about half an hour of the sea, we found the ground uneven, and varied into hillocks, much resembling those places in England where there have been anciently lime-kilns. Whether these might be the pits at which the kings of Sodom and Gomorrah were overthrown by the four kings, Gen. xiv. 10, I will not determine.

Coming near to the sea we passed through a kind of coppice, of bushes and reeds; in the midst of which our guide, who was an Arab, showed us a fountain of fresh water, rising not above a furlong from the sea; fresh water he called it, but we found it brackish.

The Dead Sea is enclosed on the east and west with exceedingly high mountains; on the north it is bounded with the plain of Jericho, on which side also it receives the waters of Jordan; on the south it

is open, and extends beyond the reach of the eye. It is said to be twenty-four leagues long, and six or seven broad.

On the shore of the lake we found a black sort of pebbles, which being held in the flame of a candle soon burns, and yields a smoke of an intolerable stench. It has this property, that it loses only of its weight, but not of its bulk by burning. The hills bordering upon the lake are said to abound with this sort of sulphureous stones. I saw pieces of it at the convent of St. John in the Wilderness, two feet square. They were carved in basso relievo, and polished to as great a lustre as black marble is capable of, and were designed for the ornament of the new church at the convent.

It is a common tradition that birds, attempting to fly over this sea, drop down dead into it; and that no fish, nor other sort of animal, can endure these deadly waters. The former report I saw actually confuted by several birds flying about and over the sea, without any visible harm: the latter also I have some reason to suspect as false, having observed amongst the pebbles on the shore, two or three shells of fish resembling oyster-shells. These were cast up by the waves, at two hours' distance from the mouth of Jordan: which I mention, lest it should be suspected that they might be brought into the sea that way.

As for the bitumen, for which the sea had been so famous, there was none at the place where we were. But it is gathered near the mountains on both sides in great plenty. I had several lumps of it brought me to Jerusalem: it exactly resembles pitch, and cannot readily be distinguished from it, but by the sulphureousness of its smell and taste.

The water of the lake was very limpid, and salt to the highest degree; and not only salt, but also extremely bitter and nauseous. Being willing to make an experiment of its strength, I went into it,

and found it bore up my body in swimming with an uncommon force. But as for that relation of some authors, that men wading into it were buoyed up to the top, as soon as they go as deep as the navel; I found it upon experiment not true.

Being desirous to see the remains, if there were any, of those cities anciently situate in this place, and made so dreadful an example of the Divine vengeance, I diligently surveyed the waters, as far as my eye could reach: but neither could I discern any heaps of ruins, nor any smoke ascending above the surface of the water; as is usually described in the writings and maps of geographers. But yet I must not omit what was confidently attested to me by the father guardian, and procurator of Jerusalem, both men in years, and seemingly not destitute either of sense or probity, viz. that they had once actually seen one of these ruins; that it was so near the shore, and the waters so shallow, at that time, that they, together with some Frenchmen, went to it, and found there several pillars, and other fragments of buildings. The cause of our being deprived of this sight was, I suppose, the height of the water.

On the west side of the sea is a small promontory, near which, as our guides told us, stood the monument of Lot's metamorphosed wife; part of which, if they may be credited, is visible at this day. But neither would the present occasion permit us to go and examine the truth of this relation; neither, had the opportunity served, could we give faith enough to their report, to induce us to go on such an errand.

As for the apples of Sodom, so much talked of, I neither saw, nor heard of any hereabouts: nor was there any tree to be seen near the lake, from which one might expect such a kind of fruit[1]; which induces me to believe that there may be a greater deceit in this fruit, than that which is usually reported

[1] Tacit. Hist. lib. 5. Joseph. Bell. Jud. lib. 5. cap. 5.

of it, and that its very being, as well as its beauty, is a fiction, only kept up, as my Lord Bacon observes many other false notions are, because it serves for a good allusion, and helps the poets to a similitude.

In our return from the Dead Sea, at about one hour's distance from it, we came to an old ruined Greek convent. There was good part of the church remaining, with several pieces of painting entire; as the figures of several Greek saints, and over the altar the representation of our Lord's last supper, with a text of Holy Writ fairly inscribed in Greek, "Take, eat," &c. Hereabout, and also in many other places of the plain, I perceived a strong scent of honey and wax, (the sun being very hot); and the bees were very industrious about the blossoms of that salt weed which the plain produces. In about one hour and a half more we returned to our tents and company, at the same place where we slept the night before; and there we spent this night also.

Amongst the products of this place, I saw a very remarkable fruit called by the Arabs zacho-ne. It grows upon a thorny bush, with small leaves; and both in shape and colour resembles a small unripe wall-nut. The kernel of this fruit the Arabs bray in a mortar; and then putting the pulp into scalding water, they skim off an oil which rises to the top. This oil they take inwardly for bruises, and apply it outwardly to green wounds, preferring it before balm of Gilead. I procured a bottle of it, and have found it, upon some small trials, a very healing medicine. The roses of Jericho were not to be found at this season.

Wednesday, March 31.—This morning we all decamped at half an hour after two, and returning the same way by which we came, arrived in about six hours near the walls of Jerusalem. Our company did not think fit to enter the city, resolving to go immediately for Bethlehem. In order to which, we turned down into the valley of Jehoshaphat; and so

passing by the city, instantly took the road to the place intended.

From Jerusalem to Bethlehem, is but two hours' travel. The country through which the road lies, is the valley of Rephaim; as may be gathered from Jos. Ant. lib. iv. cap. 10. A valley so famous for being the theatre of David's victories against the Philistines, 2 Sam. v. 23. In the road you meet with these following remarkable places. First, a place said to be the house of Simeon, that venerable old prophet, who taking our blessed Saviour in his arms sung his *Nunc dimittis* in the Temple. Secondly, the famous turpentine tree, in the shade of which the blessed Virgin is said to have reposed, when she was carrying Christ in her arms, to present him to the Lord at Jerusalem. Thirdly, a convent dedicated to St. Elias, the impress of whose body, the Greek monks residing here pretend to show in a hard stone, which was wont to serve him for his bed. Near this convent also is a well, where you are told it was that the star appeared to the eastern magi, to their exceeding joy. Fourthly, Rachel's tomb; this may probably be the true place of her interment, mentioned Gen. xxxv. 19. But the present sepulchral monument can be none of that which Jacob erected: for it appears plainly to be a modern and Turkish structure.

Being arrived at Bethlehem, we immediately made a circular visit to all the holy places belonging to it: as, namely, the place where it is said our blessed Lord was born; the manger in which it is said he was laid; the chapel of St. Joseph, his supposed father; that of the Innocents; those of St. Jerome, of St. Paula and Eustochium, and of Eusebius of Cremona; and, lastly, the school of St. Jerome. All which places it shall suffice just to name.

From the top of the church, we had a large prospect of the adjacent country. The most remarkable places in view were Tekoah, situate on the side of a

hill, about nine miles distant to the southward: Engedi, distant about three miles eastward; and somewhat farther off, the same way, a high sharp hill, called the Mountain of the Franks, because defended by a party of the crusaders forty years after the loss of Jerusalem.

Thursday, April 1.—This morning we went to see some remarkable places in the neighbourhood of Bethlehem. The first place to which we directed our course, was those famous fountains, pools, and gardens, about one hour and a quarter distant from Bethlehem southward, said to have been the contrivance and delight of king Solomon. To these works and places of pleasure that great prince is supposed to allude, Eccl. ii. 5, 6, where amongst the other instances of his magnificence, he reckons up his gardens, and vineyards, and pools.

As for the pools, they are three in number, lying in a row above each other; being so disposed, that the waters of the uppermost may descend into the second, and those of the second into the third. Their figure is quadrangular: the breadth is the same in all, amounting to about ninety paces; in their length there is some difference between them; the first being about one hundred and sixty paces long, the second two hundred, the third two hundred and twenty. They all are lined with wall, and plastered, and contain a great depth of water.

Close by the pools is a pleasant castle of a modern structure; and at about the distance of one hundred and forty paces from them, is the fountain from which principally they derive their waters. This the friars will have to be that sealed fountain, to which the holy spouse is compared, Can. iv. 12. And in confirmation of this opinion, they pretend a tradition, that king Solomon shut up these springs, and kept the door of them sealed with his signet; to the end that he might preserve the waters for his drinking, in their natural freshness and purity. Nor was it

difficult thus to secure them, they rising under ground, and having no avenue to them but by a little hole like to the mouth of a narrow well. Through this hole you descend directly down, but not without some difficulty, for about four yards; and then arrive in a vaulted room, fifteen paces long, and eight broad. Joining to this, is another room of the same fashion, but somewhat less. Both these rooms are covered with handsome stone arches very ancient, and perhaps the work of Solomon himself.

You find here four places at which the water rises: from those separate sources it is conveyed, by little rivulets, into a kind of basin, and from thence is carried by a large subterraneous passage down into the pools. In the way, before it arrives at the pools, there is an aqueduct of brick pipes, which receives part of the stream, and carries it by many turnings and windings, about the mountains, to Jerusalem.

Below the pools here runs down a narrow rocky valley, enclosed on both sides with high mountains. This the friars will have to be the enclosed garden, alluded to in the same place of the Canticles before cited. *A garden enclosed is my sister: my spouse, a spring shut up, a fountain sealed.* What truth there may be in this conjecture, I cannot absolutely pronounce. As to the pools, it is probable enough, they may be the same with Solomon's; there not being the like store of excellent spring-water to be met with any where else throughout all Palestine. But for the gardens one may safely affirm, that if Solomon made them in the rocky ground which is now assigned for them, he demonstrated greater power and wealth in finishing his design, than he did wisdom in choosing the place for it.

From these memorials of Solomon, we returned towards Bethlehem again, in order to visit some places nearer home. The places we saw were, the field where it is said the shepherds were watching their flocks, when they received the glad tidings of

the birth of Christ; and not far from the field, the village where they dwelt; and a little on the right hand of the village, an old desolate nunnery built by St. Paula, and made the more memorable by her dying in it. These places are all within about half a mile of the convent, eastward; and with these we finished this morning's work.

Having seen what is usually visited on the south and east of Bethlehem, we walked out after dinner to the westward, to see what was remarkable on that side. The first place we were guided to was the Well of David, so called because held to be the same that David so passionately thirsted after, 2 Sam. xxiii. 15. It is a well, or rather a cistern, supplied only with rain, without any natural excellency in its waters to make them desirable: but it seems David's spirit had a farther aim.

About two furlongs beyond this well, are to be seen some remains of an old aqueduct, which anciently conveyed the waters from Solomon's pools to Jerusalem. This is said to be the genuine work of Solomon; and may well be allowed to be in reality, what it is pretended for. It is carried all along upon the surface of the ground, and is composed of perforated stones, to make the channel. These stones are let into each other, with a fillet framed round about the cavity, to prevent leakage; and united to each other with so firm a cement, that they will sometimes sooner break, though a kind of coarse marble, than endure a separation. This train of stones was covered, for its greater security, with a case of smaller stones, laid over it in a very strong mortar. The whole work seems to be endued with such absolute firmness, as if it had been designed for eternity. But the Turks have demonstrated in this instance, that nothing can be so well wrought, but they are able to destroy it. For of this strong aqueduct, which was carried formerly five or six

leagues, with so vast expense and labour, you see now only here and there a fragment remaining.

Returning from this place, we went to see the Greek and Armenian convents; which are contiguous to that of the Latins, and have each their several doors opening into the chapel of the Holy Manger. The next place we went to see was the grot of the blessed Virgin. It is within thirty or forty yards of the convent; and is reverenced upon the account of a tradition, that the blessed Virgin here hid herself and her divine Babe from the fury of Herod, for some time before their departure into Egypt.

Friday, April 2.—The next morning, presenting the guardian with two chequeens a piece for his civilities to us, we took our leaves of Bethlehem, designing just to visit the Wilderness and convent of St. John Baptist, and so return to Jerusalem.

In this stage we first crossed part of that famous valley, in which it is said that the Angel in one night did such prodigious execution, in the army of Sennacherib. Having travelled about half an hour, we came to a village called Booteshellah; concerning which they relate this remarkable property, that no Turk can live in it above two years. By virtue of this report, whether true or false, the Christians keep the village to themselves without molestation; no Turk being willing to stake his life in experimenting the truth of it. In somewhat less than an hour more we came to the fountain, where they told us, but falsely, that Philip baptized the Æthiopian eunuch. The passage here is so rocky and uneven, that pilgrims finding how difficult the road is for a single horseman, are ready to think it impossible that a chariot, such as the eunuch rode in, Acts viii. 28., should ever have been able to go this way. But it must not be judged what the road was in ancient times, by what the negligence of the Turks has

now reduced it to: for I observed not far from the fountain, a place where the rock had been cut away in old time, in order to lay open a good road; by which it may be supposed that the same care was used all along this passage, though now time and negligence have obliterated both the fruit and almost the signs of such labour.

A little beyond this fountain, we came to that which they call the village of St. Philip; at which ascending a very steep hill, we arrived at the Wilderness of St. John: a wilderness it is called, as being very rocky and mountainous; but is well cultivated, and produces plenty of corn and vines and olive trees. After a good hour's travel in this wilderness, we came to the cave and fountain, where, as they say, the Baptist exercised those severe austerities related of him, Matt. iii. 4. Near this cell there still grow some old locust trees, the monuments of the ignorance of the middle times. These the friars aver to be the very same that yielded sustenance to the Baptist; and the Popish pilgrims, who dare not be wiser than such blind guides, gather the fruit of them, and carry it away with great devotion.

Having done with this place, we directed our course toward the convent of St. John, which is about a league distant eastward. In our way we passed along one side of the valley of Elah, where David slew the giant, that defier of the army of Israel, 1 Sam. xvii. We had likewise in sight Modon, a village on the top of a high hill, the burying place of those heroical defenders of their country, the Maccabees.

Being come near the convent, we were led a little out of the way, to visit a place, which they call the house of Elizabeth, the mother of the Baptist. This was formerly a convent also; but it is now a heap of ruins, and the only remarkable place left in it is a grotto, in which, you are told, it was, that the blessed

Virgin saluted Elizabeth, and pronounced her divine Magnificat, Luke i. 46.

The present convent of St. John, which is now inhabited, stands at about three furlongs' distance from this house of Elizabeth; and is supposed to be built at the place where St. John was born.

The convent of St. John has been, within these four years, rebuilt from the ground. It is at present a large square building, uniform and neat all over; but that which is most eminently beautiful in it, is its church. It consists of three aisles, and has in the middle a handsome cupola, under which is a pavement of Mosaic, equal to, if not exceeding the finest works of the ancients in that kind. At the upper end of the north aisle, you go down seven marble steps, to a very splendid altar, erected over the very place where they say the holy Baptist was born. Here are artificers still employed, in adding farther beauty and ornament to this convent; and yet it has been so expensive a work already, that the friars themselves give out, there is not a stone laid in it but has cost them a dollar; which, considering the large sums exacted by the Turks for licence to begin fabrics of this nature, and also their perpetual extortion and covetous demands afterwards, besides the necessary charge of building, may be allowed to pass for no extravagant hyperbole.

Returning from St. John's toward Jerusalem, we came, in about three quarters of an hour, to a convent of the Greeks, taking its name from the holy cross. This convent is very neat in its structure, and in its situation delightful. But that which most deserves to be denoted in it, is the reason of its name and foundation. It is because here is the earth, that nourished the root, that bore the tree, that yielded the timber that made the cross. Under the high altar you are shown a hole in the ground, where the stump of the tree stood, and it meets with not a few visitants, so much verier stocks than itself, as to fall

down and worship it. This convent is not above half an hour from Jerusalem; to which place we returned this evening, being the fifth day since our departure thence.

After our return we were invited into the convent to have our feet washed; a ceremony performed to each pilgrim by the father guardian himself. The whole society stand round, singing some Latin hymns, all the while the father guardian is doing his office; and when he has done, every friar comes in order, and kisses the feet of the pilgrim. All this was performed with great order and solemnity: and if it served either to testify a sincere humility and charity in them, or to improve those excellent graces in others, it might pass for no unuseful ceremony.

Saturday, April 3.—We went about mid-day to see the function of the *holy fire*. This is a ceremony kept up by the Greeks and Armenians, upon a persuasion, that every Easter eve there is a miraculous flame descends from Heaven into the Holy Sepulchre, and kindles all the lamps and candles there, as the sacrifice was burnt at the prayers of Elijah, 1 Kings xviii.

Coming to the church of the Holy Sepulchre, we found it crowded with a numerous and distracted mob, making a hideous clamour, very unfit for that sacred place, and better becoming bacchanals than Christians. Getting, with some struggle, through this crowd, we went up into the gallery on that side of the church next the Latin convent, whence we could discern all that passed in this religious frenzy.

They began their disorders by running round the Holy Sepulchre with all their might and swiftness, crying out as they went, *Huia!* which signifies *this is he*, or *this is it;* an expression by which they assert the verity of the Christian religion. After they had, by these vertiginous circulations and clamours, turned their heads, and inflamed their madness, they

began to act the most antic tricks and postures, in a thousand shapes of distraction. Sometimes they dragged one another along the floor, all round the sepulchre; sometimes they set one man upright on another's shoulders, and in this posture marched round; sometimes they took men with their heels upward, and hurried them about in a most indecent manner; sometimes they tumbled round the sepulchre, after the manner of tumblers on the stage. In a word, nothing can be imagined more rude or extravagant, than what was acted upon this occasion.

In this tumultuous frantic humour they continued from twelve till four o'clock: the reason of which delay was, because of a suit that was then in debate before the cadi, betwixt the Greeks and Armenians; the former endeavouring to exclude the latter from having any share in this miracle. Both parties having expended, as I was informed, five thousand dollars between them, in this foolish controversy; the cadi at last gave sentence, that they should enter the Holy Sepulchre together, as had been usual at former times. Sentence being thus given, at four o'clock, both nations went on with their ceremony. The Greeks first set out, in a procession round the Holy Sepulchre, and immediately at their heels followed the Armenians. In this order they compassed the Holy Sepulchre thrice, having produced all their gallantry of standards, streamers, crucifixes, and embroidered habits upon this occasion.

Towards the end of this procession there was a pigeon came fluttering into the cupola, over the sepulchre; at the sight of which there was a greater shout and clamour than before. This bird, the Latins tolds us, was purposely let fly by the Greeks, to deceive the people into an opinion that it was a visible descent of the Holy Ghost.

The procession being over, the suffragan of the Greek patriarch, he being himself at Constantinople,

and the principal Armenian bishop, approached to the door of the sepulchre, and cutting the string with which it was fastened and sealed, entered in, shutting the door after them; all the candles and lamps within having been before extinguished, in the presence of the Turks and other witnesses. The exclamations were doubled as the miracle drew nearer its accomplishment; and the people pressed with such vehemence towards the door of the sepulchre, that it was not in the power of the Turks, set to guard it, with the severest drubs, to keep them off. The cause of their pressing in this manner is the great desire they have to light their candles at the holy flame, as soon as it is first brought out of the sepulchre; it being esteemed the most sacred and pure, as coming immediately from heaven.

The two miracle-mongers had not been above a minute in the Holy Sepulchre, when the glimmering of the holy fire was seen, or imagined to appear, through some chinks of the door; and certainly Bedlam itself never saw such an unruly transport, as was produced in the mob at this sight.

Immediately after, out came the two priests, with blazing torches in their hands, which they held up at the door of the sepulchre, while the people thronged about with inexpressible ardour; every one striving to obtain a part of the first and purest flame. The Turks in the mean time, with huge clubs, laid them on without mercy; but all this could not repel them, the excess of their transport making them insensible of pain. Those that got the fire applied it immediately to their beards, faces and bosoms, pretending that it would not burn like an earthly flame; but I plainly saw, none of them could endure this experiment long enough to make good that pretension.

So many hands being employed, you may be sure it could not be long before innumerable tapers were lighted. The whole church, galleries, and every

place, seemed instantly to be in a flame: and with this illumination the ceremony ended.

It must be owned that those two within the sepulchre performed their part with great quickness and dexterity: but the behaviour of the rabble without, very much discredited the miracle. The Latins take a great deal of pains to expose this ceremony, as a most shameful imposture, and a scandal to the Christian religion; perhaps out of envy, that others should be masters of so gainful a business; but the Greeks and Armenians fix their faith upon it, and make their pilgrimages chiefly upon this motive: and it is the deplorable unhappiness of their priests, that having acted the cheat so long already, they are forced now to stand to it, for fear of endangering the apostacy of their people.

Going out of the church, after the rout was over, we saw several people gathered about the stone of unction, who having got a good store of candles, lighted with the holy fire, were employed in daubing pieces of linen with the wicks of them and the melting wax; which pieces of linen were designed for winding-sheets: and it is the opinion of these poor people, that if they can but have the happiness to be buried in a shroud smutted with this celestial fire, it will certainly secure them from the flames of hell.

Sunday, April 4.—This day being our Easter, we did not go abroad to visit any places, the time requiring an employment of another nature.

Monday, April 5.—This morning we went to see some more of the curiosities which had been yet unvisited by us. The first place we came to was that which they call St. Peter's prison, from which he was delivered by the Angel, Acts xii. It is close by the church of the Holy Sepulchre, and still serves for its primitive use. About the space of a furlong from thence, we came to an old church, held to have been built by Helena, in the place where stood the

house of Zebedee. This is in the hands of the Greeks, who tell you, that Zebedee being a fisherman, was wont to bring fish from Joppa hither, and to vend it at this place, where, they say, stood anciently the iron gate, which opened to Peter of its own accord. A few steps farther, is the small church built over the house of Mark, to which the Apostle directed his course after his miraculous gaol-delivery. The Syrians, who have this place in their custody, pretend to show you the very window at which Rhoda looked out, while Peter knocked at the door. In the church they show a Syriac manuscript of the New Testament, in folio, pretended to be eight hundred and fifty-two years old: and a little stone font used by the Apostles themselves in baptizing. About one hundred and fifty paces farther, in the same street, is that which they call the house of St. Thomas, converted formerly into a church, but now a mosque. Not many paces farther is another street, crossing the former, which leads you, on the right hand, to the place where they say our Lord appeared, after his resurrection, to the three Maries, Matt. xxviii. 9. Three Maries, the friars tell you, though in that place of St. Matthew mention is made but of two. The same street carries you, on the left hand, to the Armenian convent. The Armenians have here a very large and delightful space of ground; their convent and garden taking up all that part of Mount Sion, which is within the walls of the city. Their church is built over the place where, they say, St. James, the brother of John, was beheaded, Acts xii. 2. In a small chapel, on the north side of the church, is shown the very place of his decollation. In this church are two altars, set out with extraordinary splendour, being decked with rich mitres, embroidered copes, crosses, both silver and gold, crowns, chalices, and other church utensils without number. In the middle of the church is a pulpit made of tortoise-shell, and

mother-of-pearl, with a beautiful canopy, or cupola over it, of the same fabric. The tortoise-shell and mother-of-pearl are so exquisitely mingled and inlaid in each other, that the work far exceeds the materials. In a kind of anti-chapel to this church, there are laid upon one side of an altar, three large rough stones, esteemed very precious; as being, one of them, the stone upon which Moses cast the two tables, when he broke them, in indignation, at the idolatry of the Israelites; the other two being brought, one from the place of our Lord's baptism, the other from that of his transfiguration.

Leaving this convent, we went a little farther, to another small church, which was likewise in the hands of the Armenians. This is supposed to be founded in the place where Annas's house stood. Within the church, and not far from the door, is shown a hole in the wall, denoting the place where one of the officers of the high priest smote our blessed Saviour, John xviii. 22. The officer, by whose impious hand that buffet was given, the friars will have to be the same Malchus, whose ear our Lord had healed. In the court before this chapel is an olive tree, of which it is reported, that Christ was chained to it for some time by order of Annas, to secure him from escaping.

From the house of Annas we were conducted out of Sion gate, which is near adjoining to that which they call the house of Caiaphas, where is another small chapel belonging also to the Armenians. Here, under the altar, they tell us, is deposited that very stone, which was laid to secure the door of our Saviour's sepulchre, Matt. xxvii. 60. It was a long time kept in the church of the Sepulchre; but the Armenians, not many years since, stole it from thence by a stratagem, and conveyed it to this place. The stone is two yards and a quarter long, high one yard, and broad as much. It is plastered all over, except in five or six little places, where it is left bare

to receive the immediate kisses and other devotions of pilgrims. Here is likewise shown a little cell, said to have been our Lord's prison, till the morning when he was carried from hence before Pilate; and also the place where Peter was frighted into a denial of his master.

A little farther without the gate is the church of the Cœnaculum, where they say Christ instituted his last supper. It is now a mosque, and not to be seen by Christians. Near this is a well, which is said to mark out the place at which the Apostles divided from each other, in order to go every man to his several charge; and close by the well are the ruins of a house in which the blessed Virgin is supposed to have breathed her last. Going eastward, a little way down the hill, we were shown the place where a Jew arrested the corpse of the blessed Virgin, as she was carried to her interment; for which impious presumption, he had that hand withered which had seized the bier. About as much lower, in the middle of the hill, they show you the grot in which St. Peter wept so bitterly for his inconstancy to his Lord.

We extended our circuit no farther at this time; but entered the city again at Sion gate. Turning down as soon as we had entered, on the right hand, and going about two furlongs close by the city wall, we were conducted into a garden, lying at the foot of Mount Moriah, on the south side. Here we were shown several large vaults, annexed to the mountain on this side, and running at least fifty yards under ground. They were built in two aisles, arched at top with huge firm stones, and sustained with tall pillars, consisting each of one single stone, and two yards in diameter. This might possibly be some under-ground work made to enlarge the area of the Temple: for Josephus seems to describe some such work as this, erected over the valley on this side of the Temple, Ant. Jud. lib. xv. cap. ult.

From these vaults, we returned toward the convent. In our way, we passed through the Turkish bazars, and took a view of the *beautiful gate* of the Temple. But we could but just view it in passing, it not being safe to stay here long, by reason of the superstition of the Turks.

Tuesday, April 6.—The next morning we took another progress about the city. We made our exit at Bethlehem gate, and turning down on the left hand under the castle of the Pisans, came in about a furlong and a half to that which they call Bathsheba's pool. It is at the bottom of Mount Sion, and is supposed to be the same in which Bathsheba was washing herself, when David spied her from the terrace of his palace. But others refer this accident to another lesser pool, in a garden just within Bethlehem gate; and perhaps both opinions are equally in the right.

A little below this pool, begins the valley of Hinnom; on the west side of which is the place called anciently the *Potter's Field*, and afterwards the *Field of Blood*, from its being purchased with the pieces of silver which were the price of the blood of Christ: but at present, from that veneration which it has obtained amongst Christians, it is called *Campo Sancto*. It is a small plot of ground, not above thirty yards long, and about half as much broad. One moiety of it is taken up by a square fabric, twelve yards high, built for a charnel house. The corpses are let down into it from the top, there being five holes left open for that purpose. Looking down through these holes, we could see many bodies under several degrees of decay; from which it may be conjectured, that this grave does not make that quick despatch with the corpses committed to it, which is commonly reported. The Armenians have the command of this burying-place, for which they pay the Turks a rent of one sequin a day. The earth is of a chalky substance hereabouts.

A little below the Campo Sancto, is shown an intricate cave or sepulchre, consisting of several rooms, one within another, in which the Apostles are said to have hid themselves, when they forsook their Master, and fled. The entrance of the cave discovers signs of its having been adorned with painting in ancient times.

A little farther the valley of Hinnom terminates, that of Jehoshaphat running across the mouth of it. Along the bottom of this little valley runs the brook Cedron; a brook in winter-time, but without the least drop of water in it all the time we were at Jerusalem.

In the valley of Jehoshaphat, the first thing you are carried to is the well of Nehemiah; so called, because reputed to be the same place from which that restorer of Israel recovered the fire of the altar, after the Babylonish captivity, 2 Macc. i. 19. A little higher in the valley, on the left hand, you come to a tree, supposed to mark out the place where Isaiah, the *evangelical prophet,* was sawn asunder. About one hundred paces higher, on the same side, is the pool of Siloam. It was anciently dignified with a church built over it: but when we were there, a tanner made no scruple to dress his hides in it. Going about a furlong farther on the same side, you come to the fountain of the blessed Virgin, so called because she was wont, as is reported, to resort hither to draw water; but at what time, and upon what occasions, it is not yet agreed. Over against this fountain on the other side of the valley, is a village called Siloe, in which Solomon is said to have kept his strange wives; and above the village is a hill called the *Mountain of Offence,* because there Solomon built the high places mentioned, 1 Kings xi. 7. his wives having perverted his wise heart to follow their idolatrous abominations in his declining years. On the same side, and not far distant from Siloe, they show another *Aceldama,* or *Field of*

Blood; so called, because there it was that Judas, by the just judgment of God, met with his compounded death, Matt. xxvii. 5. Acts i. 18, 19. A little farther on the same side of the valley, they showed us several Jewish monuments. Amongst the rest there are two noble antiquities, which they call the Sepulchre of Zachary, and the Pillar of Absalom. Close by the latter, is the Sepulchre of Jehoshaphat, from which the whole valley takes its name.

Upon the edge of the hill, on the opposite side of the valley, there runs along in a direct line, the wall of the city. Near the corner of which, there is a short end of a pillar, jetting out of the wall. Upon this pillar the Turks have a tradition, that Mahomet shall sit in judgment, at the last day; and that all the world shall be gathered together in the valley below, to receive their doom from his mouth. A little farther northward is the gate of the Temple. It is at present walled up, because the Turks here have a prophecy, that their destruction shall enter at that gate; the completion of which prediction they endeavour by this means to prevent. Below this gate, in the bottom of the valley, is a broad hard stone, discovering several impressions upon it, which you may fancy to be footsteps. These the friars tell you are prints made by our blessed Saviour's feet, when after his apprehension he was hurried violently away to the tribunal of his blood-thirsty persecutors.

From hence, keeping still in the bottom of the valley, you come in a few paces to a place, which they call the sepulchre of the blessed Virgin. It has a magnificent descent down into it of forty-seven stairs: on the right hand, as you go down, is the sepulchre of St. Anna the mother, and on the left, that of St. Joseph, the husband of the blessed Virgin.

Having finished our visit to this place, we went up the hill toward the city. In the side of the ascent, we were shown a broad stone on which they say St.

Stephen suffered martyrdom; and not far from it is a grot, into which they tell you the outrageous Jewish zealots cast his body, when they had satiated their fury upon him. From hence we went immediately to St. Stephen's gate, so called from its vicinity to this place of the protomartyr's suffering; and so returned to our lodging.

Wednesday, April 7.—The next morning we set out again, in order to see the sanctuaries, and other visitable places upon Mount Olivet. We went out at St. Stephen's gate, and crossing the valley of Jehoshaphat, began immediately to ascend the mountains. Being got about two-thirds of the way up, we came to certain grottoes cut with intricate windings and caverns under ground: these are called the Sepulchres of Prophets. A little higher up, are twelve arched vaults under ground, standing side by side; these were built in memory of the twelve Apostles, who are said to have compiled their creed in this place. Sixty paces higher you come to the place where they say Christ uttered his prophecy concerning the final destruction of Jerusalem, Matt. ii. 4. And a little on the right hand of this, is the place where they say he dictated a second time the Lord's Prayer to his Disciples, Luke xi. 1, 2. Somewhat higher is the cave of St. Pelagia; and as much more above that, a pillar, signifying the place where an Angel gave the blessed Virgin three days' warning of her death. At the top of the hill you come to the place of our blessed Lord's ascension. Here was anciently a large church, built in honour of that glorious triumph: but all that now remains of it is only an octagonal cupola, about eight yards in diameter, standing, as they say, over the very place where were set the last footsteps of the Son of God here on earth. Within the cupola there is seen, in a hard stone, as they tell you, the print of one of his feet. Here was also that of the other foot some-

time since; but it has been removed from hence by the Turks into the great mosque upon Mount Moriah. This chapel of the ascension, the Turks have the custody of, and use it for a mosque. There are many other holy places about Jerusalem, which the Turks pretend to have a veneration for, equally with the Christians; and under that pretence they take them into their own hands. But whether they do this out of real devotion, or for lucre's sake, and to the end that they may exact money from the Christians for admission into them, I will not determine.

About two furlongs from this place northward, is the highest part of Mount Olivet; and upon that was anciently erected a high tower, in memory of that apparition of the two Angels to the Apostles, after our blessed Lord's ascension, Acts i. 10, 11, from which the tower itself had the name given it of *Viri Galilæi!* This ancient monument remained till about two years since, when it was demolished by a Turk, who had bought the field in which it stood: but nevertheless you have still, from the natural height of the place, a large prospect of Jerusalem, and the adjacent country, and of the Dead Sea, &c.

From this place, we descended the mount again by another road. At about the midway down, they show you the place where Christ beheld the city, and wept over it, Luke xix. 41.

About twenty yards lower they show you Gethsemane; an even plot of ground, not above fifty-seven yards square, lying between the foot of Mount Olivet and the brook Cedron. It is well planted with olive trees, and those of so old a growth, that they are believed to be the same that stood here in our blessed Saviour's time. In virtue of which persuasion, the olives, and olive stones, and oil which they produce, became an excellent commodity in Spain. But that these trees cannot be so ancient as is pretended, is

evident from what Josephus testifies, lib. 7. Bell. Jud. cap. 15, and in other places, viz. that Titus, in his siege of Jerusalem, cut down all the trees within about one hundred furlongs of Jerusalem; and that the soldiers were forced to fetch wood so far, for making their mounts when they assaulted the Temple.

At the upper corner of the garden is a flat naked ledge of rock, reputed to be the place on which the Apostles, Peter, James, and John, fell asleep during the agony of our Lord. And a few paces from hence is a grotto, said to be the place in which Christ underwent that bitter part of his passion.

About eight paces from the place where the Apostles slept, is a small shred of ground, twelve yards long and one broad, supposed to be the very path on which the traitor Judas walked up to Christ, saying, *Hail, Master,* and *kissed him.* This narrow path is separated by a wall out of the midst of the garden, as an accursed ground; a work the more remarkable, as being done by the Turks, who, as well as Christians, detest the very ground on which was acted such an infamous treachery.

From hence we crossed the brook Cedron, close by the reputed sepulchre of the blessed Virgin; and entering at St. Stephen's gate, returned again to the convent.

Thursday, April 8.—We went to see the palace of Pilate, I mean the place where they say it stood, for now an ordinary Turkish house possesses its room. It is not far from the gate of St. Stephen; and borders upon the area of the Temple on the north side. From the terrace of this house you have a fair prospect of all the place where the Temple stood; indeed the only good prospect that is allowed you of it: for there is no going within the borders of it, without forfeiting your life, or, which is worse, your religion. A fitter place for an august building

could not be found in the whole world than this area. It lies upon the top of Mount Moriah, over against Mount Olivet, the valley of Jehoshaphat lying between both mountains. It is, as far as I could compute by walking round it without, five hundred and seventy of my paces in length, and three hundred and seventy in breadth; and one may still discern marks of the great labour that it cost to cut away the hard rock, and to level such a spacious area upon so strong a mountain. In the middle of the area stands at present a mosque of an octagonal figure, supposed to be built upon the same ground, where anciently stood the *Sanctum Sanctorum.* It is neither eminent for its largeness, nor its structure; and yet it makes a very stately figure, by the sole advantage of its situation.

In this pretended house of Pilate is shown the room in which Christ was mocked with the ensigns of royalty, and buffeted by the soldiers. At the coming out of the house is a descent, where was anciently the *Scala Sancta,* or sacred steps. On the other side of the street (which was anciently part of the palace also) is the room where they say our Lord was scourged. It was once used for a stable by the son of a certain bassa of Jerusalem: but presently upon this profanation, they say, there came such a mortality amongst his horses, as forced him to resign the place, by which means it was redeemed from that sordid use; but, nevertheless, when we were there, it was no better than a weaver's shop. In our return from Pilate's palace, we passed along the *Dolorous Way,* in which walk we were shown in order: first, the place where Pilate brought our Lord forth to present to the people, with this mystic saying, *Behold the man!* Secondly, where Christ fainted thrice, under the weight of his cross: thirdly, where the blessed Virgin swooned away at so tragical a spectacle: fourthly, where St. Veronica pre-

sented to him the handkerchief to wipe his bleeding brows: fifthly, where the soldiers compelled Simon the Cyrenian to bear his cross. All which places I need only to name.

Friday, April 9.—We went to take a view of that which they call the Pool of Bethesda. It is one hundred and twenty paces long, and forty broad, and at least eight deep, but void of water. At its west end it discovers some old arches, now dammed up. These, some will have to be the five porches in which sate that multitude of lame, halt, and blind, John v. But the mischief is, instead of five, there are but three of them. This pool is contiguous on one side to St. Stephen's gate; on the other, to the area of the Temple.

From hence we went to the convent or nunnery of St. Anne. The church here is large and entire, and so are part of the lodgings; but both are desolate and neglected. In a grotto under the church is shown the place, where, they say, the blessed Virgin was born. Near this church they show the pharisee's house, where Mary Magdalen exhibited those admirable evidences of a penitent affection towards our Saviour; *washing his feet with her tears, and wiping them with her hair,* Luke vii. 38. This place also has been anciently dignified with holy buildings, but they are now neglected.

This was our morning's work. In the afternoon we went to see Mount Gihon, and the pool of the same name. It lies about two furlongs without Bethlehem gate westward. It is a stately pool, one hundred and six paces long, sixty-seven broad, and lined with wall and plaster; and was, when we were there, well stored with water.

Saturday, April 10.—We went to take our leaves of the Holy Sepulchre, this being the last time that it was to be opened this festival.

Upon this finishing day, and the night following, the Turks allow free admittance for all people, with-

out demanding any fee for entrance as at other times; calling it a day of charity.

Sunday, April 11.—Now began the Turk's *Byram*, that is, the feast which they celebrate after their Lent, called by them *Ramadan*. This being a time of great libertinism among the rabble, we thought it prudent to confine ourselves to our lodgings for some time, to the end that we might avoid such insolencies as are usual in such times of public festivity. Our confinement was the less incommodious, because there was hardly any thing, either within or about the city, which we had not already visited.

Monday, April 12, *Tuesday, April* 13.—We kept close to our quarters, but however not in idleness, the time being now come when we were to contrive and provide things in order for our departure. We had a bad account, from all hands, of the country's being more and more embroiled by the Arabs; which made us somewhat unresolved what way and method to take for our return. But during our suspense it was told us that the mosolem was likewise upon his return to his master, the bassa of Tripoli: upon which intelligence we resolved, if possible, to join ourselves to his company.

Wednesday, April 14.—We went with a small present in our hands to wait upon the mosolem, in order to inquire the time of his departure, and acquaint him with our desire to go under his protection. He assured us of his setting out the next morning; so we immediately took our leaves in order to prepare ourselves for accompanying him.

I was willing before our departure to measure the circuit of the city: so taking one of the friars with me, I went out in the afternoon, in order to pace the walls round. We went out at Bethlehem gate, and proceeding on the right hand, came about to the same gate again. I found the whole city 4630 paces in circumference, which I computed thus:

	Paces
From Bethlehem gate to the corner on the right hand	400
From that corner to Damascus gate	680
From Damascus gate to Herod's	380
From Herod's gate to Jeremiah's prison	150
From Jeremiah's prison to the corner next the valley of Jehoshaphat	225
From that corner to St. Stephen's gate	385
From St. Stephen's gate to the Golden gate	240
From the Golden gate to the corner of the wall	380
From that corner to the Dung gate	470
From the Dung gate to Sion gate	605
From Sion gate to the corner of the wall	215
From that corner to Bethlehem gate	500
	4630

The reduction of my paces to yards, is by casting away a tenth part, ten of my paces making nine yards; by which reckoning the 4630 paces amount to 4167 yards, which makes just two miles and a half.

Thursday, April 15.—This morning our diplomata were presented us by the father guardian, to certify our having visited all the holy places; and we presented the convent fifty dollars a man, as a gratuity for their trouble; which offices having past betwixt us, we took our leaves.

We set out together with the mosolem, and proceeding in the same road by which we came, lodged the first night at Kane Leban. But the mosolem left us here, and continued his stage as far as Naplosa; so we saw him no more. The country people were now every where at plough in the fields, in order to sow cotton. It was observable, that in ploughing they used goads of an extraordinary size. Upon measuring of several, I found them about eight feet long, and at the bigger end six inches in circumference. They were armed at the lesser end with a sharp prickle for driving the oxen, and at the other

end with a small spade, or paddle of iron, strong and massy, for cleansing the plough from the clay that encumbers it in working. May we not from hence conjecture, that it was with such a goad as one of these, that Shamgar made that prodigious slaughter related of him, Judg. iii. 31? I am confident that whoever should see one of these instruments, would judge it to be a weapon not less fit, perhaps fitter, than a sword, for such an execution. Goads of this sort I saw always used hereabouts, and also in Syria; and the reason is, because the same single person both drives the oxen, and also holds and manages the plough, which makes it necessary to use such a goad as is above described, to avoid the incumbrance of two instruments.

Friday, April 16.—Leaving Kane Leban we proceeded still in our former road; and passing by Naplosa and Samaria, we came to the fountain Selee, and there took up our lodging this night.

Saturday, April 17.—The next morning we continued on in the same road that we travelled when outward bound, until we came to Caphar Arab. At this place we left our former way, and instead of turning off on the left hand to go for Acra, we kept our course straight forwards, resolving to cross directly athwart the plain of Esdraelon, and to visit Nazareth.

Proceeding in this course from Caphar Arab, we came in about half an hour to Jeneen. This is a large old town, on the skirts of Esdraelon: it has in it an old castle, and two mosques, and is the chief residence of the emir Chibly. Here we were accosted with a command from the emir not to advance any farther, till he should come in person to receive of us his caphars. This was very unwelcome news to us, who had met with a trial of his civility before. But however we had no remedy, and therefore thought it best to comply as contentedly as we could. Having been kept thus in suspense from two

in the morning until sun-set, we then received an order from the prince, to pay the caphar to an officer, whom he sent to receive, and dismiss us.

Having received this licence, we made all the haste we could to dispatch the caphar, and to get clear of these Arabs, but notwithstanding all our diligence, it was near midnight before we could finish. After which we departed, and entering immediately into the plain of Esdraelon, travelled over it all night, and in seven hours reached its other side. Here we had a very steep and rocky ascent; but however in half an hour we mastered it, and arrived at Nazareth.

Sunday, April 18.—Nazareth is at present only an inconsiderable village, situate in a kind of round concave valley, on the top of a high hill. We were entertained at the convent built over the place of the Annunciation. At this place are, as it were immured, seven or eight Latin fathers, who live a life truly mortified, being perpetually in fear of the Arabs, who are absolute lords of the country.

We went in the afternoon to visit the sanctuary of this place. The church of Nazareth stands in a cave, supposed to be the place where the blessed Virgin received that joyful message of the Angel, *Hail, thou that art highly favoured, &c.* Luke i. 28. It resembles the figure of a cross. That part of it that stands for the tree of the cross is fourteen paces long, and six over; and runs directly into the grot, having no other arch over it at top, but that of the natural rock: the traverse part of the cross is nine paces long and four broad, and is built athwart the mouth of the grot. Just at the section of the cross are erected two granite pillars, each two feet and one inch diameter, and about three feet distance from each other. They are supposed to stand on the very places, one, where the Angel, the other, where the blessed Virgin stood at the time of the Annunciation. Of these pillars, the innermost being that of

the blessed Virgin, has been broken away by the Turks, in expectation of finding treasure under it; so that eighteen inches length of it is clean gone, between the pillar and its pedestal. Nevertheless it remains erect, though by what art it is sustained, I could not discern. It touches the roof above, and is probably hanged upon that: unless you had rather take the friar's account of it, viz. that it is supported by a miracle.

After this we went to see the house of Joseph, being the same, as they tell you, in which the Son of God lived for near thirty years, in subjection to man, Luke ii. 51. Not far distant from hence they show you the synagogue, where our blessed Lord preached that Sermon, Luke iv. by which he so exasperated his countrymen. Both these places lie north-west from the convent, and were anciently dignified each with a handsome church; but these monuments of queen Helena's piety are now in ruins.

Monday, April 19.—This day we destined for visiting Mount Tabor, standing by itself in the plain of Esdraelon, about two or three furlongs within the plain.

Its being situated in such a separate manner has induced most authors to conclude, that this must needs be that holy mountain (as St. Peter styles it, 2 Pet. i. 18.) which was the place of our blessed Lord's Transfiguration, related in Matt. xvii. and Mark ix. There you read that Christ *took with him* Peter, James, *and* John, *into a mountain apart;* from which description they infer, that the mountain there spoken of can be no other than Tabor.

After a very laborious ascent, which took up near an hour, we reached the highest part of the mountain. It has a plain area at top, most fertile and delicious, of an oval figure, extended about one furlong in breadth, and two in length. This area is enclosed with trees on all parts, except toward the south. It was anciently environed with walls, and trenches,

and other fortifications, of which it exhibits many remains at this day.

In this area, there are in several places cisterns of good water: but those which are most devoutly visited, are three contiguous grottos made to represent the three tabernacles which St. Peter proposed to erect, in the astonishment that possessed him at the glory of the Transfiguration. *Lord,* says he, *it is good for us to be here; let us make three tabernacles, one for thee,* &c.

I cannot forbear to mention in this place an observation, which is very obvious to all that visit the Holy Land, viz. that almost all passages and histories related in the Gospel are represented, by them that undertake to show where every thing was done, as having been done most of them in grottos; and that even in such cases where the condition and circumstances of the actions themselves seem to require places of another nature.

Thus, if you would see the place where St. Anne was delivered of the blessed Virgin, you are carried to a grotto; if the place of the Annunciation, it is also a grotto; if the place where the blessed Virgin saluted Elizabeth; if that of the Baptist's, or that of our blessed Saviour's Nativity; if that of the agony, or that of St. Peter's repentance, or that where the Apostles made the creed, or this of the Transfiguration, all these places are also grottos. And in a word, wherever you go, you find almost every thing is represented as done under ground. Certainly grottos were anciently held in great esteem; or else they could never have been assigned, in spite of all probability, for the places in which were done so many various actions. Perhaps it was the hermits' way of living in grottos from the fifth or sixth century downward, that has brought them ever since to be in so great a reputation.

From the top of Tabor you have a prospect

which, if nothing else, well rewards the labour of ascending it. It is impossible for man's eyes to behold a higher gratification of this nature. On the north west you discern at a distance the Mediterranean; and all round you have the spacious and beautiful plains of Esdraelon and Galilee, which present you with a view of so many places memorable for the resort and miracles of the Son of God.

At the bottom of Tabor westward stands Daberah, a small village, supposed by some to take its name from Deborah, that famous judge and deliverer of Israel. Near this valley is the fountain of Kishon.

Not many leagues distant eastward you see Mount Hermon; at the foot of which is seated Nain, famous for our Lord's raising the widow's son there, Luke vii. 14.; and Endor, the place where dwelt the witch consulted by Saul. Turning a little southward, you have in view the high mountains of Gilboa, fatal to Saul and his sons.

Due east you discover the sea of Tiberias, distant about one day's journey; and close by that sea, they show a steep mountain, down which the swine ran, and perished in the waters. Matt. viii. 32.

A few points towards the north appears that which they call the *Mount of the Beatitudes;* a small rising, from which our blessed Saviour delivered his sermon in the fifth, sixth, and seventh chapters of St. Matthew. Not far from this little hill is the city Saphet, supposed to be the ancient Bethulia. It stands upon a very eminent and conspicuous mountain, and is seen far and near. May we not suppose that Christ alludes to this city in those words of his sermon, Matt. v. 14. *A city set on a hill cannot be hid?* A conjecture which seems the more probable, because our Lord, in several places, was wont to illustrate his discourse by comparisons taken from objects that were then present before the eyes of his auditors. As when he bids them, *behold the fowls*

of the air, chap. vi. 16. *and the lilies of the field*, chap. v. 28.

From Mount Tabor you have likewise the sight of a place, which they will tell you was Dothaim, where Joseph was sold by his brethren; and of the field, where our blessed Saviour fed the multitude with a few loaves, and fewer fishes.

Having received great satisfaction in the sight of this mountain, we returned to the convent the same way that we came. After dinner we made another small excursion, in order to see that which they call the *Mountain of the Precipitation*; that is, the brow of the hill from which the Nazarites would have thrown down our blessed Saviour, being incensed at his sermon preached to them, Luke iv. This precipice is at least half a league distant from Nazareth southward. In going to it you cross first over the vale in which Nazareth stands; and then going down two or three furlongs in a narrow cleft between the rocks, you there clamber up a short, but difficult way on the right hand; at the top of which, you find a great stone standing on the brink of a precipice, which is said to be the very place where our Lord was destined to be thrown down by his enraged neighbours, had he not made a miraculous escape out of their hands. At this place are seen two or three cisterns for saving water, and a few ruins; which is all that now remains of a religious building founded here by the empress Helena.

Tuesday, April 20.—The next morning we took our leaves of Nazareth, presenting the guardian five a-piece, for his trouble and charge in entertaining us. We directed our course for Acra; in order to which, going at first northward, we crossed the hills that encompassed the vale of Nazareth on that side. After which we turned to the westward, and passed in view of Cana of Galilee; the place signalized with the beginning of Christ's miracles, John ii. 11. In an hour and a half more we came to Sepharia, a

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place reverenced for being the reputed habitation of Joachim and Anna, the parents of the blessed Virgin. It had once the name of Diocesaria, and was a place in good repute; but at present it is reduced to a poor village, showing only here and there a few ruins, to testify its ancient better condition. On the west-side of the town stands good part of a large church, built on the same place where they say stood the house of Joachim and Anna; it is fifty paces long, and in breadth proportionable.

At Sepharia begins the delicious plain of Zabulon. We were an hour and a half in crossing it; and, in an hour and a half more, passed by a desolate village on the right hand, by name Satyra. In half an hour more we entered the plains of Acra, and in one hour and a half more arrived at that place. Our stage this day was somewhat less than seven hours: it lay about west and by north, and through a country very delightful, and fertile beyond imagination.

Wednesday, April 21.—At Acra we were very courteously treated by the French consul and merchant, as we had been when outward bound. Having staid only one night, we took our leaves; and returning by the same way of the coast, that I have described before, came the first night to our old lodgings at Solomon's cisterns, and the second to Sidon.

Thursday, April 22.—Three hours distant from Sidon, we were carried by the French consul to see a place, which we passed by unregarded in our journey outward, though it very well deserves a traveller's observation.

At about the distance of a mile from the sea, there runs along a high rocky mountain; in the side of which are hewn a multitude of grots, all very little differing from each other: they have entrances of about two feet square. On the inside you find in most, or all of them, a room of about four yards square; on the one side of which is the door, on the

other three, are as many little cells, elevated about two feet above the floor. Here are of these subterraneous caverns, as I was informed by those who had counted them, two hundred in number. They go by the name of the grots of ——. The great doubt concerning them is, whether they were made for the dead or the living. That which makes me doubt of this is, because though all the ancient sepulchres in this country very much resemble these grottos, yet they have something peculiar in them, which entices one to believe they might be designed for the reception of the living; for several of the cells within were of a figure not fit for having corpses deposited in them, being some a yard square, some more, and some less, and seeming to be made for family uses. Over the door of every cell, there was a channel cut to convey the water away, that it might not annoy the rooms within. And because the cells were cut above each other, some higher, some lower, in the side of the rock, here were convenient stairs cut, for the easier communication betwixt the upper and nether regions. At the bottom of the rock were also several old cisterns for storing up water. From all which arguments it may, with probability at least, be concluded, that these places were contrived for the use of the living, and not of the dead. But what sort of people they may be that inhabited this subterraneous city, or how long ago they lived, I am not able to resolve.

Friday, April 23.—We continued this day at Sidon, being treated by our friends of the French nation with great generosity.

Saturday, April 24.—This morning we took our leaves of the worthy French consul, and the rest of our other friends of that nation, in order to go for Damascus.

Damascus lies near due east from Sidon: it is usually esteemed three days' journey distant, the road lying over the mountain Libanus and Anti-Libanus.

Having gone about half an hour through the olive yards of Sidon, we came to the foot of Mount Libanus. In two hours and a half more we came to a small village called Caphar Milki. Thus far our ascent was easy; but now it began to grow more steep and difficult: in which having laboured one hour and one third more, we then came to a fresh mountain called Ambus Lee; where we encamped for this night. Our whole stage was four hours and one third; our course east.

Sunday, April 25.—The next day we continued ascending for three good hours, and then arrived at the highest ridge of the mountain, where the snow lay close by the road. We began immediately to descend again on the other side, and in two hours came to a small village called Meshgarah, where there gushes out, at once, from the side of the mountain, a plentiful stream, which falling down into a valley below, makes a fine brook, and after a current of about two leagues, loses itself in a river called Letane.

At Meshgarah there is a caphar[1] demanded by the Druses, who are the possessors of these mountains. We were for a little while perplexed by the excessive demand made upon us by the caphar-men; but finding us obstinate, they desisted.

Having gone one hour beyond Meshgarah, we got clear of the mountain, and entered into a valley called Bocat. This Bocat seems to be the same with Bicath Aven, mentioned in Amos i. 5. together with Eden and Damascus; for there is very near it, in Mount Libanus, a place called Eden to this day. It might also have the name of *Aven*, that is, *vanity*, given it, from the idolatrous worship of Baal practised at Balbeck or Heliopolis, which is situate in this valley. The valley is about two hours over, and in length extends several days' journey, lying near north-east and south-west. It is enclosed on

[1] Half per Frank, quarter per servant.

both sides with two parallel mountains, exactly resembling each other; the one that which we lately passed over between this and Sidon, the other opposite against it towards Damascus. The former I take to be the true Libanus, the latter Anti-Libanus; which two mountains are no where so well distinguished as at this valley.

In the bottom of the valley, there runs a large river called Letane. It rises about two days' journey northward, not far from Balbeck; and keeping its course all down the valley, falls at last into the river Casimeer.

Thus far our course had been due east; but here we inclined some points toward the north. Crossing obliquely over the valley, we came in half an hour to a bridge over the river Letane. It consists of five stone arches, and is called Kor Aren, from a village at a little distance of the same name. At this bridge we crossed the river, and having travelled about an hour and a half on its bank, pitched our tents there for this night. Our whole stage was eight hours.

Monday, April 26.—The next morning we continued our oblique course over the valley Bocat. In an hour we passed close by a small village called Jib Jeneen, and in three quarters of an hour more, came to the foot of the mountain Anti-Libanus. Here we had an easy ascent, and in half an hour passed by, on our right hand, a village called Uzzi. In three quarters of an hour more we arrived at Ayta, a village of Christians of the Greek communion. At this last place the road began to grow very rocky and troublesome; in which having travelled an hour, we arrived at a small rivulet called Ayn Yentloe. Here we entered into a narrow cleft between two rocky mountains, passing through which, we arrived in four hours at Demass, gently descending all the way. At Demass a small caphar [1] is demanded; which being

[1] Quarter per head.

despatched, we put forward again, but had not gone above an hour and a half when it grew dark, and we were forced to stop at a very inhospitable place, but the best we could find; affording no grass for our horses, nor any water, but just enough to breed frogs, by which we were serenaded all night.

Tuesday, April 27.—Early the next morning we deserted this uncomfortable lodging, and in about an hour arrived at the river Barrady; our road still descending. This is the river that waters Damascus, and enriches it with all its plenty and pleasure. It is not so much as twenty yards over; but comes pouring down from the mountains with great rapidity, and with so vast a body of water, that it abundantly supplies all the thirsty gardens, and the city of Damascus.

We crossed Barrady at a new bridge over it, called Dummar. On the other side our road ascended, and in half an hour brought us to the brink of a high precipice, at the bottom of which the river runs; the mountain being here cleft asunder to give it admission into the plain below.

At the highest part of the precipice is erected a small structure, like a sheck's sepulchre, concerning which the Turks relate this story: that their prophet coming near Damascus, took his station at that place for some time, in order to view the city; and considering the ravishing beauty and delightfulness of it, he would not tempt his frailty by entering into it, but instantly departed, with this reflection upon it, that there was but one paradise designed for man, and for his part he was resolved not to take his in this world.

You have indeed, from the precipice, the most perfect prospect of Damascus. And certainly no place in the world can promise the beholder, at a distance, greater voluptuousness. It is situated in an even plain, of so great extent, that you can but just discern the mountains that compass it on the farther

side. It stands on the west side of the plain, at not above two miles' distance from the place where the river Barrady breaks out from between the mountains; its gardens extending almost to the very place.

The city itself is of a long straight figure; its ends pointing near north-east and south-west. It is very slender in the middle, but swells bigger at each end, especially at that to the north-east. In its length, as far as I could guess by my eye, it may extend near two miles. It is thick set with mosques and steeples, the usual ornaments of the Turkish cities; and is encompassed with gardens, extending no less, according to common estimation, than thirty miles round, which makes it look like a noble city in a vast wood. The gardens are thick set with fruit trees of all kinds, kept fresh and verdant by the waters of Barrady. You discover in them many turrets, and steeples, and summer-houses, frequently peeping out from amongst the green boughs, which may be conceived to add no small advantage and beauty to the prospect. On the north side of this vast wood is a place called Solhees, where are the most beautiful summer-houses and gardens.

The greatest part of this pleasantness and fertility proceeds, as I said, from the waters of Barrady, which supply both the gardens and city in great abundance. This river, as soon as it issues out from between the cleft of the mountain before-mentioned, into the plain, is immediately divided into three streams, of which the middlemost and biggest runs directly to Damascus, through a large open field, and is distributed to all the cisterns and fountains of the city. The other two (which I take to be the work of art) are drawn round, one to the right hand, and the other to the left, on the borders of the gardens, into which they are let as they pass, by little currents, and so dispersed all over the vast wood; insomuch that there is not a garden but has a fine quick stream running through it, which serves not

only for watering the place, but is also improved into fountains, and other water-works, very delightful, though not contrived with that variety of exquisite art which is used in Christendom.

Barrady being thus described, is almost wholly drunk up by the city and gardens. What small part of it escapes, is united, as I was informed, in one channel again, on the south-east side of the city; and after about three or four hours' course, finally loses itself in a bog there, without ever arriving at the sea.

As for Abana and Pharpar, rivers of Damascus, mentioned 2 Kings v. 12. I could find no memory so much as of the names remaining. They must doubtless have been only two branches of the river Barrady; and one of them was probably the same stream that now runs through the Ager Damascenus, directly to the city, which seems, by its serpentine way, to be a natural channel: the other I know not well where to find; but it is no wonder, seeing they may and do turn, and alter the courses of this river, according to their own convenience and pleasure.

We continued a good while upon the precipice to take a view of the city; and indeed it is a hard matter to leave a station which presents you so charming a landscape. It exhibits the paradise below as a most fair and delectable place, and yet will hardly suffer you to stir away, to go to it: thus at once inviting you to the city, by the pleasure which it seems to promise, and detaining you from it by the beauty of the prospect.

Coming down the hill into the plain, we were there met by a janizary from the convent, sent to conduct us into the city. He did not think fit to carry us in at the west gate (which was nearest at hand,) and so all across the city, to the Latin convent, where we were to lodge, for fear the Damascens, who are a very bigoted and insolent race, should be offended at so great a number of Franks as we were: to avoid

which danger, he led us round about the gardens, before we arrived at the gate. The garden walls are of a very singular structure. They are built of great pieces of earth, made in the fashion of brick, and hardened in the sun. In their dimensions they are two yards long each, and somewhat more than one broad, and half a yard thick. Two rows of these placed edge ways, one upon another, make a cheap, expeditious, and, in this dry country, a durable wall.

In passing between the gardens, we also observed their method of scouring the channels. They put a great bough of a tree in the water, and fasten to it a yoke of oxen. Upon the bough there sits a good weighty fellow, to press it down to the bottom, and to drive the oxen. In this equipage the bough is dragged all along the channel, and serves at once both to cleanse the bottom, and also to mud and fatten the water for the greater benefit of the gardens.

Entering at the east gate, we went immediately to the convent, and were very courteously received by the guardian, father Raphael, a Majorkine by birth, and a person, who though he had dedicated himself to the contemplative life, yet is not unfit for any affairs of the active.

Wednesday, April 28.—This morning we walked out to take a view of the city. The first place we went to visit was the house of an eminent Turk. The streets here are narrow, as is usual in hot countries, and the houses are all built, on the outside, of no better a material than either sun-burnt brick, or Flemish wall, daubed over in as coarse a manner as can be seen in the vilest cottages. From this dirty way of building, they have this amongst other inconveniences, that upon any violent rain, the whole city becomes, by the washing of the houses, as it were a quagmire.

It may be wondered what should induce the people to build in this base manner, when they have, in the adjacent mountains, such plenty of good stone

for nobler fabrics. I can give no reason for it, unless this may pass for such; that those who first planted here, finding so delicious a situation, were in haste to come to the enjoyment of it; and therefore nimbly set up those extemporary habitations, being unwilling to defer their pleasure so long, as whilst they might erect more magnificent structures: which primitive example their successors have followed ever since.

But, however, in these mud walls you find the gates and doors adorned with marble portals, carved and inlaid with great beauty and variety. It is an object not a little surprising to see mud and marble, state and sordidness, so mingled together.

In the inside, the houses discover a very different face from what you see without. Here you find generally a large square court, beautified with a variety of fragrant trees, and marble fountains, and compassed round with splendid apartments and duans. The duans are floored and adorned on the sides with variety of marble, mixed in Mosaic knots and mazes. The ceilings and traves are, after the Turkish manner, richly painted and gilded. They have generally artificial fountains springing up before them, in marble basons; and, as for carpets and cushions, are furnished out to the height of luxury. Of these duans they have generally several on all sides of the court, being placed at such different points, that at one or other of them, you may always have either the shade or the sun, which you please.

Such as I have described was the house we went to see; and I was told the rest resemble the same description.

In the next place we went to see the church of St. John Baptist, now converted into a mosque, and held too sacred for Christians to enter, or almost to look into. However we had three short views of it, looking in at three several gates. Its gates are vastly large, and covered with brass, stamped all over with

Arab characters, and in several places with the figure of a chalice, supposed to be the ancient ensign or arms of the Mamalucs. On the north side of the church is a spacious court, which I could not conjecture to be less than one hundred and fifty yards long, and eighty or one hundred broad. The court is paved all over, and enclosed on the south side by the church, on the other three sides by a double cloister, supported by two rows of granite pillars, of the Corinthian order, extremely lofty and beautiful.

On the south side the church joins to the bazars, and there we had an opportunity just to peep into it. It is, within, spacious and lofty, built with three aisles, between which are rows of polished pillars of a surprising beauty; unless, perhaps, we were tempted to overvalue what was so sparingly permitted to our survey.

In this church are kept the head of St. John, and some other relics, esteemed so holy, that it is death even for a Turk to presume to go into the room where they are kept.

From the church we went to the castle, which stands about two furlongs distant, towards the west. It is a good building, of the rustic manner; in length it is three hundred and forty paces, and in breadth somewhat less. We were admitted but just within the gate, where we saw store of ancient arms and armour, the spoils of the Christians in former times. Amongst the artillery was an old Roman balista, or sling; but this was a place not long to be gazed upon by such as we were. At the east end of the castle there hangs down, in the middle of the wall, a short chain, cut in stone; of what use I know not, unless to boast the skill of the artificer.

Leaving this place, we went to view the bazars, which we found crowded with people, but destitute of any thing else worth observing.

Thursday, April 29.—Very early this morning we

went to see the yearly great pomp of the Hadgees setting out on their pilgrimage to Mecca; Ostan, basha of Tripoli, being appointed their emir, or conductor, for this year. For our better security from the insolence of the over-zealous votaries, we hired a shop in one of the bazars, through which they were to pass.

In this famous cavalcade there came first forty-six dellees, that is, religious madmen, carrying each a silk streamer, mixed either of red and green, or of yellow and green; after these came three troops of segmen, an order of soldiers amongst the Turks; and next to them, some troops of spahees, another order of soldiery. These were followed by eight companies of mugrubines (so the Turks call the Barbaroses) on foot: these were fellows of a very formidable aspect, and were designed to be left in a garrison, maintained by the Turks somewhere in the desart of Arabia, and relieved every year by fresh men. In the midst of the mugrubines, there passed six small pieces of ordnance. In the next place came, on foot, the soldiers of the castle of Damascus, fantastically armed with coats of mail, gauntlets, and other pieces of old armour. These were followed by troops of janizaries, and their aga, all mounted. Next were brought the basha's two horse tails, ushered by his aga of the court; and next after the tails followed six led horses, all of excellent shape, and nobly furnished. Over the saddle there was a girt upon each led horse, and a large silver target gilded with gold.

After these horses came the mahmal. This is a large pavilion of black silk, pitched upon the back of a very great camel, and spreading its curtains all round about the beast down to the ground. The pavilion is adorned at top with a gold ball, and with gold fringes round about. The camel that carries it wants not also his ornaments of large ropes of beads, fish-shells, fox-tails, and other such fantastical finery

hung upon his head, neck, and legs. All this is designed for the state of the Alcoran[1], which is placed with great reverence under the pavilion, where it rides in state both to and from Mecca. The Alcoran is accompanied with a rich new carpet, which the grand seignior sends every year for the covering of Mahomet's tomb, having the old one brought back in return for it, which is esteemed of an inestimable value, after having been so long next neighbour to the prophet's rotten bones. The beast which carries this sacred load, has the privilege to be exempted from all other burdens ever after.

After the mahmal came another troop, and with them the basha himself; and last of all, twenty loaded camels, with which the train ended, having been three quarters of an hour in passing.

Having observed what we could of this show, which perhaps was never seen by Franks before, we went to view some other curiosities. The first place we came to was a long beautiful meadow, just without the city, on the west side. It is divided in the middle by that branch of the river Barrady, which supplies the city.

Adjoining to this meadow is a large hospital: it has within it a pleasant square court, enclosed on the south side by a stately mosque, and on its other sides with cloisters, and lodgings of no contemptible structure.

Returning from hence, homeward, we were shown by the way a very beautiful bagnio; and not far from it a coffee-house, capable of entertaining four or five hundred people, shaded over-head with trees, and with mats, when the boughs fail. It had two quarters for the reception of guests; one proper for the summer, the other for the winter. That designed for the summer was a small island, washed all

[1] The Turkish Scriptures, which they pretend were given by the angel Gabriel to their prophet Mahomet.

round with a large swift stream, and shaded overhead with mats and trees. We found here a multitude of Turks upon the duans, regaling themselves in this pleasant place.

In the afternoon we went to visit the house, which, they say, was sometime the house of Ananias, the restorer of sight to St. Paul, Acts ix. 17. The place shown for it, according to the old rule, is a small grotto or cellar, affording nothing remarkable, but only that there are in it a Christian altar, and a Turkish praying-place, seated nearer to each other, than well agrees with the nature of such places.

Our next walk was out of the east gate, in order to see the place, they say, of St. Paul's vision, and what else is observable on that side. The place of the vision is about half a mile distant from the city, eastward; it is close by the way-side, and has no building to distinguish it, nor do I believe it ever had: only there is a small rock, or heap of gravel, which serves to point out the place.

About two furlongs nearer the city is a small timber structure, resembling the cage of a country borough. Within it is an altar erected: there you are told, the holy Apostle rested for some time in his way to this city, after his vision, Acts ix. 8.

Being returned to the city, we were shown the gate at which St. Paul was let down in a basket, Acts ix. 25. This gate is at present walled up, by reason of its vicinity to the east gate, which renders it of little use.

Entering again into the city, we went to see the great patriarch residing in this city. He was a person of about forty years of age. The place of his residence was mean, and his person and converse promised not any thing extraordinary. He told me there were more than one thousand two hundred souls, of the Greek communion, in that city.

Friday, April 30.—The next day we went to visit the gardens, and to spend a day there. The place

where we disposed of ourselves was about a mile out of town. It afforded us a very pleasant summer-house, having a plentiful stream of water running through it. The garden was thick set with fruit trees, but without any art or order. Such as this, are all the gardens hereabouts; only with this odds, that some of them have their summer-houses more splendid than others, and their waters improved into greater variety of fountains.

In visiting these gardens, Franks are obliged either to walk on foot, or else to ride upon asses; the insolence of the Turks not allowing them to mount on horseback. To serve them upon these occasions, here are hackney asses always standing, ready equipped, for hire. When you are mounted, the master of the ass follows his beast to the place whither you are disposed to go; goading him up behind with a sharp-pointed stick, which makes him despatch his stage with greater expedition. It is apt sometimes to give a little disgust to the generous traveller, to be forced to submit to such marks of scorn; but there is no remedy; and if the traveller will take my advice, his best way will be to mount his ass contentedly, and to turn the affront into a motive of recreation, as we did. Having spent the day in the garden, we returned in the evening to the convent.

Saturday, May 1.—The next day we spent at another garden, not far distant from the former; but far exceeding it in the beauty of its summer-house, and the variety of its fountains.

Sunday, May 2.—We went, as many of us as were disposed, to Sydonaiia, a Greek convent, about four hours distant from Damascus, to the northward, or north by east: the road, excepting only two steep ascents, is very good. In this stage we passed by two villages, the first called Tall, the second Meneen. At a good distance on the right hand is a very high hill, reported to be the same on which

Cain and Abel offered their sacrifices: and where also the former slew his brother, setting the first example of blood-shed to the world.

Sydonaiia is situated at the farther side of a large vale, on the top of a rock. The rock is cut with steps all up, without which it would be inaccessible. It is fenced all around at the top with a strong wall, which encloses the convent. It is a place of very mean structure, and contains nothing in it extraordinary, but only the wine made here, which is indeed most excellent. This place was at first founded and endowed by the emperor Justinian.

Here are upon this rock, and within a little compass round about it, no less than sixteen churches or oratories, dedicated to several names. The first, to St. John; second, to St. Paul; third, to St. Thomas; fourth, to St. Babylas; fifth, to St. Barbara; sixth, to St. Christopher; seventh, to St. Joseph; eighth, to St. Lazarus; ninth, to the blessed Virgin; tenth, to St. Demetrius; eleventh, to St. Saba; twelfth, to St. Peter; thirteenth, to St. George; fourteenth, to All Saints; fifteenth, to the Ascension; sixteenth, to the Transfiguration of our Lord: from all which, we may well conclude this place was held anciently in no small repute for sanctity. Many of these churches I actually visited; but found them so ruined and desolate, that I had not courage to go to all.

On the east side of the rock is an ancient sepulchre, hallowed in the firm stone. The room is about eight yards square, and contains in its sides twelve chests for corpses. Over the entrance there are carved six statues as big as the life, standing in three niches, two in each niche.

A gentlemen in our company, and myself, have reason to remember this place, for an escape we had in it. A drunken janizary passing under the window where we were, chanced to have a drop of wine thrown out upon his vest. Upon which innocent

provocation he presented his pistol at us in at the window: had it gone off, it must have been fatal to one or both of us, who sat next the place. But it pleased God to restrain his fury. This evening we returned again to Damascus.

Monday, May 3.—This morning we went to see the street called *Straight*, Acts ix. 11. It is about half a mile in length, running from east to west through the city. It being narrow, and the houses jutting out in several places on both sides, you cannot have a clear prospect of its length and straightness. In this street is shown the house of Judas, with whom St. Paul lodged; and in the same house is an old tomb, said to be Ananias's: but how he should come to be buried here, they could not tell us, nor could we guess; his own house being shown us in another place. However, the Turks have a reverence for this tomb, and maintain a lamp always burning over it.

In the afternoon, having presented the convent with ten per man for our kind reception, we took our leaves of Damascus, and shaped our course for Tripoli; designing in the way to see Balbeck, and the cedars of Libanus. In order to this, we returned the same way by which we came; and crossing the river Barrady again at the bridge of Dummar, came to a village of the same name, a little farther, and there lodged this night. We travelled this afternoon three hours.

Tuesday, May 4.—This morning we left our old road, and took another more northerly. In an hour and a half we came to a small village called Sinie; just by which, is an ancient structure, on the top of a high hill, supposed to be the tomb of Abel, and to have given the adjacent country, in old times, the name of Abilene. The fratricide also is said, by some, to have been committed in this place. The tomb is thirty yards long; and yet it is here believed to have been but just proportioned to the stature of

him who was buried in it. Here we entered into a narrow gut, between two steep rocky mountains, the river Barrady running at the bottom. On the other side of the river were several tall pillars, which excited our curiosity to go and take a nearer view of them. We found them part of the front of some ancient and very magnificent edifice, but of what kind we could not conjecture.

We continued upon the banks of Barrady, and came, in three hours, to a village called Maday; and in two hours more to a fountain called Ayn il Hawra, where we lodged. Our whole stage was somewhat less than seven hours; our course near north west.

Wednesday, May 5.—This morning we passed by the fountain of Barrady, and came in an hour and two thirds to a village called Surgawich. At this place we left the narrow valley, in which we had travelled ever since the morning before, and ascended the mountain on the left hand. Having spent in crossing it two hours, we arrived a second time in the valley of Bocat; here steering northerly, directly up the valley, we arrived in three hours at Balbeck. Our stage this day was near seven hours, and our course near about west.

At Balbeck we pitched at a place less than half a mile distant from the town, eastward, near a plentiful and delicious fountain, which grows immediately into a brook, and running down to Balbeck, adds no small pleasure and convenience to the place.

In the afternoon we walked out to see the city. But we thought fit, before we entered, to get licence of the governor, and to proceed with all caution; being taught this necessary care by the example of some worthy English gentlemen of our factory, who visiting this place in the year 1689, in their return from Jerusalem, and suspecting no mischief, were basely intrigued by the people here, and forced to redeem their lives at a great sum of money.

Balbeck is supposed to be the ancient Heliopolis,

or City of the Sun; for that the word imports. Its present Arab, which is perhaps its most ancient name, inclines to the same importance. For Baal, though it imports all idols in general, yet it is very often appropriated to the sun, the chief idol of this country.

The city enjoys a most delightful and commodious situation on the east side of the valley of Bocat. It is of a square figure, compassed with a tolerable good wall, in which are towers all round, at equal distances. It extends, as far as I could guess by the eye, about two furlongs on a side. Its houses within are all of the meanest structure, such as are usually seen in Turkish villages.

At the south west side of the city is a noble ruin, being the only curiosity for which this place is wont to be visited. It was anciently a heathen temple; together with some other edifices belonging to it, all truly magnificent: but in latter times these ancient structures have been patched and pieced up with several other buildings, converting the whole into a castle, under which name it goes at this day. The buildings which have been added are of no mean architecture, but yet easily distinguishable from what is more ancient.

Coming near these ruins, the first thing you meet with is a little round pile of building, all of marble. It is encircled with columns of the Corinthian order, very beautiful, which support a cornice that runs all round the structure, of no ordinary state and beauty. This part of it that remains, is at present in a very tottering condition, but yet the Greeks use it for a church; and it were well if the danger of its falling, which perpetually threatens, would excite those people to use a little more fervour in their prayers than they generally do; the Greeks being seemingly the most undevout and negligent at their divine service of any sort of people in the Christian world.

From this ruin you come to a large firm pile of

building, which, though very lofty, and composed of huge square stones, yet I take to be part of the work added since; for one sees in the inside some fragments of images in the walls and stones, with Roman letters upon them, set the wrong way.—Through this pile you pass in a stately arched walk or portico, one hundred and fifty paces long, which leads you to the temple.

The temple is an oblong square, in breadth thirty-two yards, and in length sixty-four, of which eighteen were taken up by the ante-temple; which is now tumbled down, the pillars that sustained it being broken. The body of the temple, which now stands, is encompassed with a noble portico, supported by pillars of the Corinthian order, measuring six feet three inches in diameter, and about forty five feet in height, consisting all of three stones a-piece. The distance of the pillars from each other, and from the wall of the temple, is nine feet. Of these pillars there are fourteen on each side of the temple, and eight at the end, counting the corner pillars in both numbers.

On the capitals of the pillars there runs all round a stately architrave, and cornice beautifully carved. The portico is covered with large stones hollowed arch-wise, extending between the columns and the wall of the temple. In the centre of each stone is carved the figure of some one or other of the heathen gods, or goddesses, or heroes. The covering of the whole fabric is totally broken down, but yet this I must say of the whole, as it now stands, that it strikes the mind with an air of greatness beyond any thing that I ever saw before, and is an eminent proof of the magnificence of the ancient architecture.

About fifty yards distant from the temple, is a row of Corinthian pillars, very great and lofty, with a most stately architrave and cornice at top. This speaks itself to have been part of some very august

pile, but what one now sees of it is but just enough to give a regret, that there should be no more of it remaining.

Here is another curiosity of this place, which a man had need be well assured of his credit, before he ventures to relate, lest he should be thought to strain the privilege of a traveller too far. That which I mean is a large piece of the old wall, which encompassed all these structures last described. Three of the stones, which were larger than the rest, we took the pains to measure, and found them to extend sixty-one yards in length; one twenty-one, the other two each twenty yards. In deepness they were four yards each, and in breadth of the same dimension. These three stones lay in one and the same row, end to end. The rest of the wall was made also of great stones, but none, I think, so great as these. That which added to the wonder was, that these stones were lifted up into the wall, more than twenty feet from the ground.

In the side of a small ascent, on the east part of the town, stood an old single column, of the Tuscan order, about eighteen or nineteen yards high, and one yard and a half in diameter. It had a channel cut in its side from the bottom to the top; from whence we judged it might have been erected for the sake of raising water.

At our return to our tents, we were a little perplexed by the servants of the mosolem, about our caphar. We were contented at last to judge it at ten *per* Frank, and five per servant, rather than we would engage in a long dispute at such a place as this.

Near the place where we were lodged was an old mosque, and, as I said before, a fine fountain. This latter had been anciently beautified with some handsome stone-work round it, which was now almost ruined.

Thursday, May 6.—Early this morning we departed from Balbeck, directing our course straight across the valley. As we passed by the walls of the city, we observed many stones inscribed with Roman letters and names; but all confused, and some placed upside down: which demonstrates that the materials of the walls were the ruins of the ancient city.

In one hour we passed by a village called Yelad; and in an hour more went to see an old monumental pillar, a little on the right hand of the road. It was nineteen yards high, and five feet in diameter, of the Corinthian order. It had a table for an inscription on its north side, but the letters are now perfectly erased. In one hour more we reached the other side of the valley, at the foot of Mount Anti-Libanus.

We immediately ascended the mountain, and in two hours came to a large cavity between the hills, at the bottom of which was a lake called by its old Greek name, Limone. It is about three furlongs over, and derives its waters from the melting of the snow. By this lake our guides would have had us stay all night; assuring us that if we went up higher in the mountains, we should be forced to lie amongst the snow: but we ventured that, preferring a cold lodging before an unwholesome one. Having ascended one hour, we arrived at the snow: and proceeding amongst it for one hour and a half more, we then chose out as warm a place as we could find in so high a region; and there we lodged this night upon the very top of Libanus. Our whole stage this day was seven hours and a half.

Libanus, or Lebanon, is in this part free from rocks, and only rises and falls with small, easy undulations, for several hours' riding; but is perfectly barren and desolate. The ground, where not concealed by the snow, appeared to be covered with a sort of white slates, thin and smooth. The chief benefit it serves for, is, that by its exceeding height, it

proves a conservatory for abundance of snow, which thawing in the heat of summer, affords supplies of water to the rivers and fountains in the valleys below. We saw in the snow prints of the feet of several wild beasts, which are the sole proprietors of these upper parts of the mountains.

Friday, May 7.—The next morning we went four hours almost perpetually upon deep snow; which being frozen, bore us and our horses; and then descending for about one hour, came to a fountain called, from the name of an adjacent village, Ayn il Hadede. By this time we were got into a milder and better region.

Here was the place where we were to strike out of the way, in order to go to Canobine and the Cedars. And some of us went upon this design, whilst the rest chose rather to go directly for Tripoli, to which we had not now above four hours. We took with us a guide, who pretended to be well acquainted with the way to Canobine; but he proved an ignorant director: and after he had led us about for several hours in intricate and untrodden mazes amongst the mountains, finding him perfectly at a loss, we were forced to forsake our intended visit for the present, and to steer directly for Tripoli; where we arrived late at night, and were again entertained by our worthy friends, Mr. Consul Hastings and Mr. Fisher, with their wonted friendship and generosity.

Saturday, May 8.—In the afternoon Mr. Consul Hastings carried us to see the castle of Tripoli. It is pleasantly situate on a hill, commanding the city; but has neither arms nor ammunition in it, and serves rather for a prison than a garrison. There was shut up in it at this time a poor Christian prisoner, called Sheck Eunice, a Maronite. He was one that had formerly renounced his faith, and lived for many years in the Mahometan religion; but in his declining age, he both retracted his apostacy, and died to

atone for it; for he was impaled by order of the basha two days after we left Tripoli. This punishment of impaling is commonly executed amongst the Turks for crimes of the highest degree; and is certainly one of the greatest indignities and barbarities that can be offered to human nature. The execution is done in this manner. They take a post of about the bigness of a man's leg, and eight or nine feet long, and make it very sharp at one end. This they lay upon the back of the criminal, and force him to carry it to the place of execution: imitating herein the old Roman custom, of compelling malefactors to bear their cross. Being arrived at the fatal place, they thrust in the stake at the fundament of the person who is the miserable subject of this doom; and then taking him by the legs, draw on his body upon it, until the point of the stake appears at his shoulders. After this they erect the stake, and fasten it in a hole dug in the ground. The criminal sitting in this posture upon it, remains not only still alive, but also drinks, smokes, and talks, as one perfectly sensible; and thus some have continued for twenty-four hours. But generally after the tortured wretch has remained in this deplorable and ignominious posture an hour or two, some one of the bystanders is permitted to give him a gracious stab to the heart; so putting an end to his inexpressible misery.

Sunday, May 9.—Despairing of any other opportunity, I made another attempt this day to see the Cedars and Canobine. Having gone for three hours across the plain of Tripoli, I arrived at the foot of Libanus; and from thence continually ascending, not without great fatigue, came in four hours and a half to a small village called Eden, and in two hours and a half more to the Cedars.

The noble trees grow amongst the snow near the highest part of Lebanon: and are remarkable as well

for their own age and largeness, as for those frequent allusions made to them in the word of God. Here are some of them very old, and of a prodigious bulk; and others younger, of a smaller size. Of the former I could reckon up only sixteen; and the latter are very numerous. I measured one of the largest, and found it twelve yards six inches in girth, and yet sound; and thirty-seven yards in the spread of its boughs. At about five or six yards from the ground it was divided into five limbs, each of which was equal to a great tree.

After about half an hour spent in surveying this place, the clouds began to thicken, and to fly along upon the ground; which so obscured the road, that my guide was very much at a loss to find our way back again. We rambled about for seven hours thus bewildered, which gave me no small fear of being forced to spend one night more at Libanus. But at last, after a long exercise of pains and patience, we arrived at the way that goes down to Canobine; where I arrived by the time it was dark, and found a kind reception, answerable to the great need I had of it, after so long a fatigue.

Canobine is a convent of the Maronites, and the seat of the patriarch, who is at present F. Stephanus Edenensis, a person of great learning and humanity. It is a very mean structure, but its situation is admirably adapted for retirement and devotion: for there is a very deep rupture in the side of Libanus, running at least seven hours' travel directly up into the mountain. It is on both sides extremely steep and high, clothed with fragrant greens from top to bottom, and every where refreshed with fountains, falling down from the rocks in pleasant cascades; the ingenious work of Nature. These streams, all uniting at the bottom, make a full and rapid torrent, whose agreeable murmuring is heard all over the place, and adds no small pleasure to it. Canobine is seated on the north side of this chasm, on the steep

of the mountain, at about the midway between the top and the bottom. It stands at the mouth of a great cave, having a few small rooms fronting outward, that enjoy the light of the sun; the rest are all under ground. It had for its founder the emperor Theodosius the Great, and though it has been several times rebuilt, yet the patriarch assured me, the church was of the primitive foundation. But whoever built it, it is a mean fabric, and no great credit to its founder. It stands in the grot, but fronting outwards receives a little light from that side. In the same side there were also hanged in the wall two small bells, to call the monks to their devotions: a privilege allowed no where else in this country; nor would they be suffered here, but that the Turks are far enough off from the hearing of them.

The valley of Canobine was anciently, as it well deserves, very much resorted to for religious retirement. You see here, still, hermitages, cells, monasteries, almost without number. There is not any little part of rock, that juts out upon the side of the mountain, but you generally see some little structure upon it, for the reception of monks and hermits; though few or none of them are now inhabited.

Monday, May 10.—After dinner I took my leave of the patriarch, and returned to Tripoli. I steered my course down by a narrow oblique path, cut in the side of the rupture, and found it three hours before I got clear of the mountain, and three more afterwards before I came to Tripoli.

Tuesday, May 11.—This day we took our leaves of our worthy Tripoli friends, in order to return for Aleppo. We had some debate with ourselves, whether we should take the same way which we came when outward bound, or a new one by Emissa Hempse and Hamal. But we had notice of some disturbances upon this latter road, so we contented ourselves to return by the same way we came: for

having had enough by this time both of the pleasure, and of the fatigue of travelling, we were willing to put an end to both, the nearest and speediest way. All that occurred to us new, in these days' travel, was a particular way used by the country people in gathering their corn; it being now harvest time. They plucked it up by handsful from the roots; leaving the most fruitful fields as naked as if nothing had ever grown on them. This was their practice in all places of the East that I have seen: and the reason is, that they may lose none of their straw, which is generally very short, and necessary for the sustenance of their cattle; no hay being here made. I mention this, because it seems to give light to that expression of the Psalmist, Ps. cxxix. 6, *which withereth before it be plucked up*, where there seems to be a manifest allusion to this custom.

Returning therefore by our former stages, without any notable alteration or occurrence, we came in eight days to the Honey Kane: at which place we found many of our Aleppine friends, who having heard of our drawing homeward were come to meet us, and welcome us home. Having dined together, and congratulated each other upon our happy reunion, we went onward the same evening to Aleppo.

Thus, by God's infinite mercy and protection, we were restored all in safety to our respective habitations. And here, before I conclude, I cannot but take notice of one thing more, which I should earnestly recommend to the devout and grateful remembrance of every person engaged in this pilgrimage, viz. that amongst so great a company as we were, amidst such a multiplicity of dangers and casualties, such variety of food, airs, and lodgings, very often none of the best, there was no one of us that came to any ill accident throughout our whole travels; and only one that fell sick by the consequences of the journey after our return. Which I esteem the less

diminution to so singular a mercy, in regard that amongst so many of my dear friends and fellow-travellers, it fell to my own share to be the sufferer.

GLORY TO GOD.

Since the Book was printed off, the two following Letters, relating to the same Subject, were communicated by the Reverend Mr. Osborn, Fellow of Exeter College; to whom they were sent by the Author, in answer to some Questions proposed by him.

SIR,

I RECEIVED your's of June 27, 1698,* and returned you an answer to it in brief, about three months since, promising to supply what was then wanting at some other opportunity; which promise I shall now make good. You desire an account of the Turks, and of our way of living amongst them. As to the former, it would fill a volume to write my whole thoughts about them. I shall only tell you at present, that I think they are very far from agreeing with that character which is given of them in Christendom; especially for their exact justice, veracity, and other moral virtues: upon account of which, I have sometimes heard them mentioned with very extravagant commendations, as though they far exceeded Christian nations. But I must profess myself of another opinion; for the Christian religion how much soever we live below the true spirit and excellency of it, must still be allowed to discover so much power upon the minds of its professors, as to raise them far above the level of a Turkish virtue. It is a maxim that I have often heard from our merchants, that a Turk will always cheat when he can find an opportunity. Friendship, generosity, and wit, in the English notion, and delightful converse, and all the qualities of a refined and ingenuous spirit, are perfect strangers to their minds; though in traffic and worldly

negociations, they are acute enough: and are able to carry the accounts of a large commerce in their heads, without the help of books, by a natural arithmetic, improved by custom and necessity. Their religion is framed to keep up great outward gravity and solemnity, without begetting the least good tincture of wisdom or virtue in the mind. You shall have them at their hours of prayer, which are four a day always, addressing themselves to their devotions with the most solemn and minute washings, always in the most public places, where most people are passing; with most lowly and most regular prostrations, and a hollow tone; which are amongst them the great excellencies of prayer. I have seen them in an affected charity, give money to bird-catchers, who make a trade of it, to restore the poor captives to their natural liberty, and at the same time hold their own slaves in the heaviest bondage. And at other times they will buy flesh to relieve indigent dogs and cats; and yet curse you with famine and pestilence, and all the most hideous execrations: in which way these Eastern nations have certainly the most exquisite rhetoric of any people upon earth. They know hardly any pleasure but that of the sixth sense. And yet with all this, they are incredibly conceited of their own religion, and contemptuous of that of others; which I take to be the great artifice of the Devil, in order to keep them his own. They are a perfect visible comment upon our blessed Lord's description of the Jewish Pharisees. In a word, lust, arrogance, covetousness, and the most exquisite hypocrisy complete their character. The only thing that ever I could observe to commend in them, is the outward decency of their carriage, the profound respect they pay to religion and to every thing relating to it, and their great temperance and frugality. The dearness of any thing is no motive in Turkey, though it be in England, to bring it into fashion.

As for our living amongst them, it is with all pos-

sible quiet and safety, and that is all we desire, their conversation being not in the least entertaining. Our delights are among ourselves; and here being more than forty of us, we never want a most friendly and pleasant conversation. Our way of life resembles, in some measure, the academical. We live in separate squares, shut up every night after the manner of colleges. We begin the day constantly, as you do, with prayers; and have our set times for business, meals, and recreations. In the winter we hunt in the most delightful champaign twice a week; and in the summer go as often to divert ourselves under our tents, with bowling, and other exercises: so that you see we want not divertisements, and these all innocent and manly. In short, it is my real opinion, that there is not a society out of England, that for all good and desirable qualities, may be compared to this. But enough of this confusion, which I would have shortened, and put in better order, if I had had time.

SIR,

As for your questions about Gehazi's posterity, I have little to answer; but yet I hope enough to give you and your friend satisfaction. When I was in the Holy Land, I saw several that laboured under Gehazi's distemper, but none that could pretend to derive his pedigree from that person. Some of them were poor enough to be his relations, particularly at Sichem, now Naplosu, there were no less than ten (the same number that were cleansed by our Saviour not far from the same place) that came begging to us at one time. Their manner is to come with small buckets in their hands, to receive the alms of the charitable, their touch being still held infectious, or

at least unclean. The distemper, as I saw it in them, was very different from what I have seen it in England; for it not only defiles the whole surface of the body, with a foul scurf, but also deforms the joints of the body, particularly those of the wrists and ancles; making them swell with a gouty scrophulous substance, very loathsome to look upon. I thought their legs resembled those of old battered horses, such as are often seen in drays in England. The whole distemper indeed, as it there appeared, was so noisome that it might well pass for the utmost corruption of the human body on this side the grave. And certainly the inspired penmen could not have found out a fitter emblem, whereby to express the uncleanness and odiousness of vice. But to return to Gehazi: it is no wonder, if the descent from him be by time obscured, seeing the best of the Jews, at this time of day, are at a loss to make out their genealogies. But besides, I see no necessity in Scripture for his line's being perpetuated. The term, *for ever*, is, you know, often taken in a limited sense in Holy Writ, of which the designation of Phineas's family to the priesthood, Numb. xxv. 13. may serve for an instance. His posterity was, you know, cut entirely off from the priesthood, and that transferred to Eli, who was one of another line, about three hundred years after.

AN

ACCOUNT

OF

THE AUTHOR'S JOURNEY

FROM

ALEPPO TO THE RIVER EUPHRATES, THE CITY BEER, AND TO MESOPOTAMIA.

We set out from Aleppo, April 17th, 1699, and steering east north east, somewhat less, we came in three hours and a half to Surbass.

Tuesday, April 18.—We came in three hours and a half to Bezay, passing by Bab, where is a good aqueduct, Dyn il Daab[1], to which you descend by about thirty steps; and Lediff, a pleasant village. Our course thus far was east and by north. In the afternoon we advanced three hours farther, course north-east, to an old ruined place, formerly of some consideration, called Acamy: it is situated in the wilderness on a hill encompassed by a valley; it was large, and had the footsteps of some symmetry, good walls, and buildings.

Wednesday, April 19.—We went east and by north, and in four hours arrived at Bambych. This place has no remnants of its ancient greatness but its walls, which may be traced all round, and cannot

[1] The district of Daab.

be less than three miles in compass. Several fragments of them remain on the east side, especially at the east gate; and another piece of eighty yards long, with towers of large square stone extremely well built.

On the west side is a deep pit of about 100 yards diameter. It was low, and had no water in it, and seemed to have had great buildings all round it, with the pillars and ruins of which it is now in part filled up; but not so much but that there was still water in it. Here are a multitude of subterraneous aqueducts brought to this city; the people attested no fewer than fifty. You can ride no where about the city without seeing them. We pitched by one about a quarter of a mile east of the city, which yields a fine stream; and emptying itself into a valley, waters it, and makes it extremely fruitful. Here perhaps were the pastures of the beasts designed for sacrifices. Here are now only a few poor inhabitants, though anciently all the north side was well inhabited by Saracens, as may be seen by the remains of a noble mosque and a bagnio a little without the walls. We were here visited by a company of Begdelies, who were encamped some hours further toward Euphrates, having about 1000 horse there.

Thursday, April 20.—For avoiding the Begdelies, we hired a guide, who conducted us a by-way. We travelled north north-east, over a desert ground, and came in three hours to a small rivulet called Sejour, which falls into the Euphrates about three hours below Jerabolus. In about two hours more we came to a fine fruitful plain, covered with extraordinary corn, lying between the hills and the river Euphrates. In about an hour and a half's travelling through this plain on the banks of the river, we came to Jerabolus. This place is of a semicircular figure, its flat side lying on the banks of the Euphrates: on that side it has a high long mount, close by the water, very steep. It was anciently built upon, and at

one end of it I saw fragments of very large pillars, a yard and a half diameter, and capitals and cornices well carved. At the foot of the mount was carved on a large stone a beast resembling a lion, with a bridle in his mouth, and I believe anciently a person sitting on it.

Round about this place are high banks cast up, and there are the footsteps of walls on them. The gates seem to have been well built: the whole was 2250 paces, that is yards, in circumference. The river is here as large as the Thames at London; a long bullet-gun could not shoot a ball over it, but it dropt into the water. Here is found a large serpent which has legs and claws, called Woralla. I was told by a Turk, that a little below this place, when the river is low, may be seen the ruins of a stone-bridge over the river; for my own part I saw it not, nor do I much rely on the Turk's veracity. The river seemed to be lately fallen very suddenly, for the banks were freshly wet, two yards and more above the water. It was here north and south.

Friday, April 21.—We kept close on the banks of the Euphrates, and in two hours and a half crossed a fine rivulet called Towzad; and in two hours more arrived over against Beer, and pitched on a flat, close by the river side.

Saturday, April 22.—We continued at our station, not daring to cross the river, for fear of falling into the hands of the chiah of the bashaw of Urfa, who was then at Beer, ordering many boats of corn down to Bagdal. We were supplied at the same time with provisions by Sheck Assyne, to whom we made returns.

Sunday, April 23.—The chiah being now departed, Sheck Assyne invited us over to Beer: we crossed in a boat of the country, of which they have a great many, this being the great pass into Mesopotamia. The boats are of a miserable fabric, flat and open in the fore-part, for horses to enter: they

are large enough to carry about four horses each. Their way to cross is, by drawing up the boat as high as they know to be necessary, and then with wretched oars striking over, she falls a good way down by the force of the stream, before they arrive at the further side.

Having saluted Assyne, we were conducted to see the castle; which is a large old building on the top of a great long rock, separated by a great gulph or natural bottom from the land. At first coming within the gates, which are of iron, we saw several large globes of stone about twenty inches diameter; and great axles of iron, with wheels, which were entire blocks of wood two feet thick in the nave, and cut somewhat to an edge toward the circumference; and screws to bend bows or engines, as also several brass field pieces.

Ascending up the sides of the rock by a way cut obliquely, you come to the castle. At first entrance, you find a way cut under ground down to the river. In the castle, the principal things we saw were, first a large room full of old arms: I saw there glass bottles to be shot at the end of arrows; one of them was stuck at the end of an arrow, with four pieces of tin by its sides, to keep it firm. Vast large cross bows, and beams, seemingly designed for battering rams; and Roman saddles and head pieces of a large size, some of which were painted; and some large thongs for bow-strings, and bags for slinging stones. But the jealousy of the Turks would not permit us to stay so long as would have been requisite for a perfect examination of these antiquities.

From the castle we returned to Assyne, and were civilly treated. In the evening we went up into the country of Mesopotamia. The hills are chalky and steep, and come close to the water side without a plain intervening, as it is upon the side of Syria; so that Beer stands on the side of a hill. However, it

has a couple of fine streams that run over the top of the hill; one of which drives two mills, and so runs down to the city, which is well walled. In the side of the hill, there is a kane under ground, cut into the rock, with fifteen large pillars left to support its roof.

Monday, April 24.—We left Beer, and travelling west came in three hours to Nizib, a place well situated at the head of the Towzad. Here is an old small church, very strong and entire; only the cupola in the middle of the cross is broken down, and its space covered with leaves, to fit the place for a mosque. I believe the Turks made the places to which they turn in prayers, empty niches, to show that they worshipped one invisible God, not to be represented by images. In two hours we came from Nizib to a good Christian village called Uwur; and in an hour and a half more, to a well in the desert.

Tuesday, April 25.—We travelled west near two hours; and came through a fine country, diversified into small hills and valleys, to a village called Adjia, having left Silam and two other villages on the right hand. At Adjia, rises the river of Aleppo, from a large fountain, at once; and just above it runs the Sejour, which might be let into it by a short cut of ten yards. From Adjia our course was west north west. The banks of the Sejour are well planted with trees and villages. In two little hours we came to Antab, having crossed the Sejour at a bridge about three quarters of an hour before. Leaving the city on the right hand, we passed under its walls, and pitched about three quarters of an hour from it, on a plain field on the banks of the Sejour.

Antab stands mostly on a hill, having a castle on a round mount, at its north side, exactly resembling that of Aleppo, though much less. It has a very deep ditch round it; and at the foot of the mount within the ditch, is a gallery cut through the rock

all round the castle, with portals for shot; and it is faced with stone walls, where the rock was not strong enough. The houses have generally no upper rooms; the bazars are large. I saw here a fine stone very much resembling porphyry; being of a red ground, with yellow specks and veins, very glossy. It is dug just by Antab.

Antab is doubtless the old town of Antioch under the mountain of Taurus, in the skirts of which it stands, and is not far distant from the highest ridge: it is about two thirds as large as Aleppo.

Wednesday, April 26.—We passed through a fruitful mountainous country, and came in seven hours and a quarter to Rowant Castle. It stands on the top of a round steep hill, and has been strong for the times it was built in. It is probably a Saracen fabric, and is now in ruins. At the foot of the hill westward runs the river Ephreen; its course is south south west. Our course from Antab to Rowant was north west and by north.

Thursday, April 27.—We continued travelling through the mountains, which were now somewhat more uneven and steep, but watered every where with fine springs and rivulets. In about six hours we came to Corus; our course was south west, having crossed the Ephreen about two-thirds of an hour before. Just by Corus is the river Sabon, that is, Chor or Char, which encompasses most part of the city.

Corus stands on a hill, consisting of the city and castle. The city stands northerly; and from its north end ascending, you come at last to a higher hill to the southward, on which stands the castle. The whole is now in ruins, which seems to have been very large, walled very strongly with huge square stones. Within are observable the ruins, pillars, &c. of many noble buildings. On the west side there is a square enclosure of great capacity, compassed with good walls, and five gates which admit-

ted into it; as one may discern by the ruins of them. I conjectured they might be the cathedral. Over the castle gate was some old inscription.

Below the castle hill, to the southward, stands a noble old monument. It is six square, and opens at six windows above; and is covered with a pyramidal cupola. In each angle within is a pillar of the Corinthian order, of one stone; and there is a fine architrave all round just under the cupola, having had heads of oxen carved on it; and it ends a-top with a large capital of the Corinthian order; near this are several sepulchral altars, of which only one has a legible inscription.

Friday, April 28.—We left Corûs, and without the town about half a mile south east, we descended down through a way cut obliquely on the side of a precipice, which leads to a bridge of seven arches of a very old structure, over the river Sabon. And about a quarter of a mile farther, we came to another bridge of three very large arches over the river Ephreen. These bridges are very ancient, and well built of square stone. Three pillars have an acute angle on the side against the stream, and a round buttress on the other side, and on both sides are niches for statues. They were well paved a-top with large stones, and are doubtless, as well as that on the other side of the town, the work of the excellent and magnificent Theodoret.

From this bridge in about three hours, with a course south south east, or south east and by south, we arrived at Jan-Bolads. From Jan-Bolads to Chillis is one hour and two thirds, course north north east. Chillis is a large populous town, and has fifteen mosques that may be counted without the town: and it has large bazars. Many medals are found here, which seem to argue it to be ancient; but under what name I know not.

Aleppo bears from Jan-Bolads south and by east; Seck Berukel south south west. An hour from Jan-

Bolads is Azass. And in two hours farther, we lodged in the plain, which about Chillis and Azass is very wide, and no less fruitful. This country is always given to the validea or grand-seignior's mother.

Saturday April 29.—We arrived by God's blessing safe in Aleppo, having travelled about five hours with a course south and by east.

GLORY TO GOD.

Of the Valley of Salt, which is about four hours from Aleppo.

THIS valley is of two or three hours' extent; we were three quarters of an hour in crossing one corner of it. It is of an exact level, and appears at a distance like a lake of water. There is a kind of a dry crust of salt all over the top of it; which sounds, when the horses go upon it, like frozen snow when it is walked upon. There are three or four small rivulets empty themselves into this place, and wash it all over, about autumn, or when the rains fall.

In the heat of the summer the water is dried off, and when the sun has scorched the ground, there is found remaining the crust of salt aforesaid; which they gather and separate into several heaps, according to the degrees of fineness; some being exquisitely white, others alloyed with dirt.

It being soft in some places, our horses' hoofs struck in deep: and there I found in one part a soft brown clay, in another a very black one, which to the taste was very salt, though deep in the earth. Along on the side of the valley, viz. that towards Gibul, there is a small precipice about two men's lengths, occasioned by the continual taking away the salt; and in this you may see how the veins of it lie.

I broke a piece of it, of which that part that was exposed to the rain, sun, and air, though it had the sparks and particles of salt, yet it had perfectly lost its savour, as in St. Matthew, chap. v. The inner part, which was connected to the rock, retained its savour, as I found by proof.

In several places of the valley, we found that the thin crust of salt upon the surface bulged up, as if some insect working under it had raised it; and taking off the part, we found under it efflorescences of pure salt shot out according to its proper figure.

At the neighbouring village Gibul is kept the magazines of salt, where you find great mountains (as I may say) of that mineral, ready for sale. The valley is farmed of the grand seignior at 1200 dollars per annum.

THE END.

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